Boston, 21

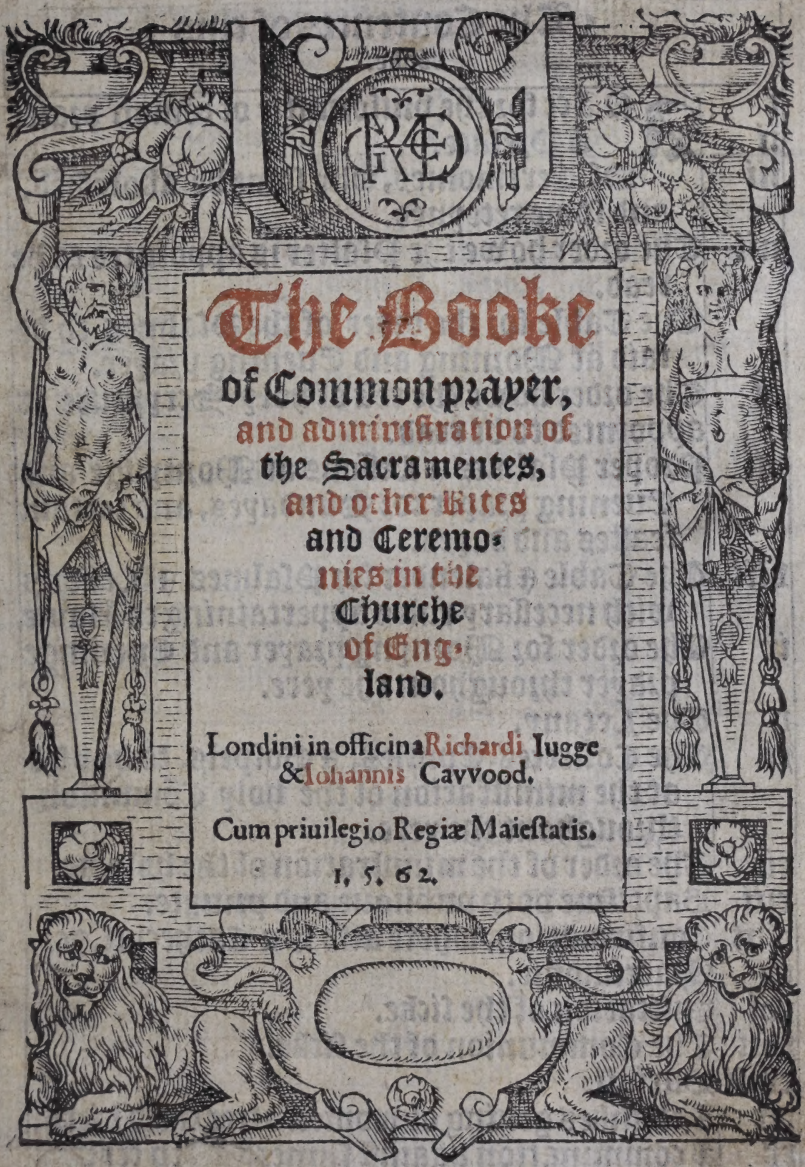


William Gott

486

The Unreformed Prayer Book was used under
Eliz: from Nov. 1558 to June 1559.
The 1st issue of this edition passed the Houses of Convocation
Apr: 23. & both Apr: 28. 1559. It was used for 1st time
June 24 S. John Bapt: Dec 1559.
It was not submitted to Convocation till Charles II.

STC. 16295



The Booke of Common prayer, and administration of the Sacramentes, and other Rites and Ceremonies in the Churche of England.

Londini in officina Richardi Iugge & Iohannis Cavvood.

Cum priuilegio Regiæ Maiestatis.

1. 5. 62.

** Benton 2.1 - Ent. May 2, 1935

¶ The Contentes of this booke.

i An Act for the vniformitie of cõmon prayer
ii A Preface.
iii Of Ceremonies, why some be abolyshed, and some reteyned.
iiii The order howe the Psalter is appointed to be read.
v The Table for the order of the Psalmes to be said at Morning and Euening prayer.
vi The order howe the rest of holy Scrypture is appointed to be read.
vii Proper Psalmes & Lessons at Morninge and Euening prayer for Sundayes, and certain feastes and dayes.
viii The Table & kalender for Psalmes & Lessons with necessary rules appertaining to ỹ same
ix The order for Morninge prayer and Eueninge prayer throughout the yere.
x The Letany.
xi The Collectes, Epistles, & Gospels, to be vsed at the ministration of the holy Cõmunion, throughout the yere.
xii The order of the ministration of the holy. &c.
xiii Baptisme both publique and priuate.
xiiii Confirmation, where also is a Cathechis. &c.
xv Matrimonie.
xvi Visitacion of the sicke.
xvii The Communion of the sicke.
xviii Buriall.
xix A thankes geuing of women after child birth.
xx A commination against sinners with certain prayers to be vsed in diuers times in the yere.

¶ January hath .xxxi. dayes.

Sunne { ryseth. } houre. { vii. minut. 34. }
{ falleth } { iiii. minut. 26. }

Psalmes			Morning prayer. i. Lesson.	Morning prayer. ii. Lesson	Euening prayer. i. Lesson.	Euening prayer. ii. Lesson
i	A Kalend.	Circūcision	Gen. xvii	Rom. ii.	Deut. x.	Collo. ii.
ii	b iiii No		Gene. i.	Math. i.	Gene. ii.	Rom. i.
iii	c iii No		iii	ii	iiii	ii
iiii	d Pꝛid. No		v	iii	vi	iii
v	e Nonas.		vii	iiii	viii	iiii
vi	f viii Id	Epiphany.	Esay. ix.	Luk. iii.	Esay. xlix	John ii.
vii	g vii Id		Gen. ix.	Math. v.	Gen. xii.	Rom. v.
viii	A vi Id	Lucian.	xiii	vi	xiiii	vi
ix	b v Id		xv	vii	xvi	vii
x	c iiii Id	Sol in Aqu	xvii	viii	xviii	viii
xi	d iii Id		xix	ix	xx	ix
xii	e Pꝛid. Id.		xxi	x	xxii	x
xiii	f Idus.	Hyllary.	xxiii	xi	xxiiii	xi
xiiii	g xix Kl.	Febꝛuary.	xxv	xii	xxvi	xii
xv	A xviii kl.		xxvii	xiii	xxviii	xiii
xvi	b xvii kl.		xxix	xiiii	xxx	xiiii
xvii	c xvi kl.		xxxi	xv	xxxii	xv
xviii	d xv kl.	Prisca.	xxxiii	xvi	xxxiiii	i. Coꝛ. i.
xix	e xiiii kl.		xxxv	xvii	xxxvii	ii
xx	f xiii kl.	Fabian.	xxxviii	xviii	xxxix	iii
xxi	g xii kl.	Agnes.	xl	xix	xli	iiii
xxii	A xi kl.	Vincent.	xlii	xx	xliii	iiii
xxiii	b x kl.		xliiii	xxi	xlv	v
xxiiii	c ix kl.		xl vi	xxii	xlvii	vi
xxv	d viii kl.	Cōuer paul	Wisd. v.	Act. xxii.	Wisd. vi	Act. xxvi.
xxvi	e vii kl.		Ge. xlviii	Mat. xxiii	Gen. xlix	i. Coꝛ. vii
xxvii	f vi kl.		l	xxiiii	Exod. i.	viii
xxviii	g v kl.		Exod. ii.	xxv	iii	ix
xxix	A iiii kl		iiii	xxvi	v	x
xxx	b iii kl.		vii	xxvii	viii	xi
i	c Pꝛid. Kl.		ix	xxviii	x	xii

¶ February hath .xxviii. dayes.

Sunne { ryseth. / kalleth. } houre. { 7. minut. 14. / 5. minut. 46. }

				Mornyng prayer.		Euenyng prayer.	
Psalmes.				i. Lesson.	ii. Lesson	i. Lesson	ii. Lesson
ii	d	Kalend.	Fast.	Exod. xl.	Mark. i.	Exod. xli	i. Cor. 13.
iii	e	iiii No.	Purifi. Ma.	Wisd. ix	ii	Wisd. xii	xiiii
iiii	f	iii No.	Blasii.	Exod. xiii	iii	Exo. xiiii	xv
v	g	Pri. No		xv	iiii	xvi	xvi
vi	A	Nonas.	Agathe.	xvii	v	xviii	ii. Cor. i.
vii	b	viii Id.		xix	vi	xx	ii
viii	c	vii Id.		xxi	vii	xxii	iii
ix	d	vi Id.	Sol in pis.	xxiii	viii	xxiiii	iiii
x	e	v Id.		xxvii	ix	xxvii	v
xi	f	iiii Id.		xxviiii	x	Leu. xviii	vi
xii	g	iii Id.		Leu. xix.	xi	xx	vii
xiii	A	Pri. Id.		xxvi	xii	Num. xi.	viii
xiiii	b	Idus.		Num. xii	xiii	xiii	ix
xv	c	xvi kl.	Valentine.	xiiii	xiiii	xvi	x
xvi	d	xv kl.	Parche.	xvii	xv	xx	xi
xvii	e	xiiii kl.		xxi	xvi	xxii	xii
xviii	f	xiii kl.		xxiii	Luk. di. i	xxiiii	xiii
xix	g	xii kl.		xxv	di. i.	xxvii	Galat. i
xx	A	xi kl.		xxx	ii	xxxi	ii
xxi	b	x kl.		xxxii	iii	xxxv	iii
xxii	c	ix kl.		xxxvi	iiii	Deut. i.	iiii
xxiii	d	viii kl.		Deut. ii.	v	iii	v
xxiiii	e	vii kl.	Fast.	iiii	vi	v	vi
xxv	f	vi kl.	S. Mathias	Wis. xix.	vii	Eccles. i.	Ephes. i.
xxvi	g	v kl.		Deut. vi.	viii	Deut. viii	ii
xxvii	A	iiii kl.		viii	ix	ix	iii
xxviii	b	iii kl.		x	x	xi	iiii
xxix	c	Pri. kl.		xiii	xi	xv	v

March hath. xxxi. dayes.

Sunne { ryseth. / falleth } houre { vi. minut. 18. / v. minut. 42. }

			Mornyng prayer.		Euenyng prayer.	
Psalmes.			i. Lesson.	ii. Lesson	i. Lesson.	ii. Lesson
xxx d	Calend.	Dauid.	Deu. xvi	Luke. xii	Deu. xvii	Ephes. v
i e	vi No.	Cedde.	xviii	xiii	xix	Philip. i.
ii f	v No.		xx	xiiii	xxi	ii
iii g	iiii No.		xxii	xv	xxiiii	iii
iiii a	iii No.		xxv	xvi	xxvi	iiii
v b	prid. No		xxvii	xvii	xxviii	Colloss. i.
vi c	Nonas.	Perpetue.	xxix	xviii	xxx	ii
vii d	viii Id.		xxxi	xix	xxii	iii
viii e	vii Id.		xxxiii	xx	xxiiii	iiii
ix f	vi Id.		Iosue. i.	xxi	Iosue. ii.	i. Thes. i.
x g	v Id.		iii	xxii	iiii	ii
xi a	iiii Id.	Gregory.	v	xxiii	vi	iii
xii b	iii Id.	Sol in Aries	vii	xxiiii	viii	iiii
xiii c	prid. Id.		ix	John. i.	x	v
xiiii d	Idus.		xxiii	ii	xxiiii	ii. Thes. i
xv e	xvii kl.	Aprilis.	Iudg. i.	iii	Iudg. ii.	ii
xvi f	xvi kl.		iii	iiii	iiii	iii
xvii g	xv kl.	Edwarde.	v	v	vi	i. Tim. i.
xviii a	xiiii kl.		vii	vi	viii	ii iii
xix b	xiii kl.		ix	vii	x	iiii
xx c	xii kl.	Benedict.	xi	viii	xii	v
xxi d	xi kl.		xiii	ix	xiiii	vi
xxii e	x kl.		xv	x	xvi	ii. Tim. i.
xxiii f	ix kl.	Fast.	xvii	xi	xviii	ii
xxiiii g	viii kl.	Annũ. of Pa	Eccle. ii.	xii	Eccle. iii.	iii
xxv a	vii kl.		Iudg. xix	xiii	Iudg. xx.	iiii
xxvi b	vi kl.		xxi	xiiii	Ruth. i.	Titus. i.
xxvii c	v kl.		Ruth. ii.	xv	iii	ii iii
xxviii d	iiii kl.		iiii	xvi	i. king. i.	Phile. i.
xxix e	iii kl.		i. King. ii	xvii	iii	Hebre. i.
xxx f	prid. kl.		iiii	xviii	v	ii

¶ Aprill hath.xxx.dayes.

Sunne { ryseth. / falleth. } houre { vi. minut. 30. / v. minut. 30. }

				Mornyng prayer.		Euenyng prayer.	
Kalendes.				i. Lesson.	ii. Lesson	i. Lesson.	ii. Lesson
i	g	Kalend.		i. king. vi	Job. xix.	i. king. 7	Hebr. iii
ii	A	iiii No.		viii	xx	ix	iiii
iii	b	iii No.	Richarde.	x	xxi	xi	v
iiii	c	Prid No	Ambrose.	xii	Actes. i.	xiii	vi
v	d	Nonas.		xiiii	ii	xv	vii
vi	e	viii Id.		xvi	iii	xvii	viii
vii	f	vii Id.		xviii	iiii	xix	ix
viii	g	vi Id.		xx	v	xxi	x
ix	A	v Id.		xxii	vi	xxiii	xi
x	b	iiii Id.	Sol in Tau.	xxiiii	vii	xxv	xii
xi	c	iii Id.		xxvi	viii	xxvii	xiii
xii	d	Prid. Id		xxviii	ix	xxix	Jacob. i.
xiii	e	Idus.		xxx	x	xxxi	ii
xiiii	f	xviii. kl.	Mali.	ii. king. i	xi	ii. kin. ii	iii
xv	g	xvii. kl.		iii	xii	iiii	iiii
xvi	A	xvi kl.		v	xiii	vi	v
xvii	b	xv kl.		vii	xiiii	viii	i. Pete. i.
xviii	c	xiiii kl.		ix	xv	x	ii
xix	d	xiii kl.	Alphege.	xi	xvi	xii	iii
xx	e	xii kl.		xiii	xvii	xiiii	iiii
xxi	f	xi kl.		xv	xviii	xvi	v
xxii	g	x kl.		xvii	xix	xviii	ii. Pet. i.
xxiii	A	ix kl.	S. George.	xix	xx	xx	ii
xxiiii	b	viii kl.		xxi	xxi	xxii	iii
xxv	c	vii kl.	Mark Euan	Eccle iiii	xxii	Eccle. v.	i. John. i.
xxvi	d	vi kl.		ii. king. 23	xxiii	2. kin. 24	ii
xxvii	e	v kl.		iii. king. i	xxiiii	3. king. 2	iii
xxviii	f	iiii kl.		iii	xxv	iiii	iiii
xxix	g	iii kl.		v	xxvi	vi	v
xxx	A	Prid. kl.		vii	xxvii	viii	ii. iii. Jo.

¶ May hath.xxxi.dayes.

Sunne { ryseth. / falleth } houre { iiii. minut.18. / vii. minut.42. }

					Morning prayer.		Euening prayer.	
Psalmes.					i. Lesson	ii. Lesson	i. Lesson.	ii. Lesson
i	b	Kalend.	Philip & Ia.		Ecclesi vii	Act. viii.	Eccle. ix.	Judas. i
ii	c	vi No.			iii. kin. ix	xviii	iii. kin. x.	Rom. i.
iii	d	v. No.	Inu. of ye cro		xi	Math. i.	xii	ii
iiii	e	iiii No.			xiii	ii	xiiii	iii
v	f	iii No.			xv	iii	xvi	iiii
vi	g	pꝛid. No	John Euan.		xvii	iiii	xviii	v
vii	A	Nonas			xix	v	xx	vi
viii	b	viii Id.			xxi	vi	xxii	vii
ix	c	vii Id.			4. king. i	vii	4. kin. ii	viii
x	d	vi Id.			iii	viii	iiii	ix
xi	e	v Id.	Bolin Co.		v	ix	vi	x
xii	f	iiii Id.			vii	x	viii	xi
xiii	g	iii Id.			ix	xi	x	xii
xiiii	A	pꝛid. Id.			xi	xii	xii	xiii
xv	b	Idus.			xiii	xiii	xiiii	xiiii
xvi	c	xvii kl.	Iunii.		xv	xiiii	xvi	xv
xvii	d	xvi kl.			xvii	xv	xviii	xvi
xviii	e	xv kl.			xix	xvi	xx	i. Coꝛ. i.
xix	f	xiiii kl.	Dunstane.		xxi	xvii	xxii	ii
xx	g	xiii kl.			xxiii	xviii	xxiiii	iii
xxi	A	xii kl.			xxv	xix	i. Esd. i.	iiii
xxii	b	xi kl.			i. Esd. iii	xx	iiii	v
xxiii	c	x kl.			v	xxi	vi	vi
xxiiii	d	ix kl.			vii	xxii	ix	vii
xxv	e	viii kl.			ii. Esd. i.	xxiii	ii. Esd. ii.	viii
xxvi	f	vii kl.	Augustine.		iiii	xxiiii	v	ix
xxvii	g	vi kl.			vi	xxv	viii	x
xxviii	A	v kl.			ix	xxvi	x	xi
xxix	b	iiii kl.			xii	xxvii	Hester. i.	xii
xxx	c	iii kl.			Hester. ii	xxviii	iii	xii
xxx	d	pꝛid. kl.			iiii	Mark. i.	v	xiiii

¶ Iune hath .xxx. dayes.

Sunne { ryseth } houre { iiii. minut. 34. }
{ falleth } { viii. minut. 26 }

				Mornyng prayer.		Euenyng prayer.	
Psalmes.				i. Lesson.	ii. Lesson	i. Lesson.	ii. Lesson
i	e	Kalend.		Hest. vi.	Mark. ii.	Hest. vii.	i. Cor. xv.
ii	f	iiii No		viii	iii	ix	xvi
iii	g	iii No	Nichomede.	Job. i.	iiii	Job. ii.	ii. Cor. i.
iiii	A	pr̃id. No		iii	v	iiii	ii
v	b	Nonas.	Bonifacc.	v	vi	vi	iii
vi	c	viii Id.		vii	vii	viii	iiii
vii	d	vii Id		ix	viii	x	v
viii	e	vi Id		xi	ix	xii	vi
ix	f	v Id		xiii	x	xiiii	vii
x	g	iiii Id		xv	xi	xvi	viii
xi	A	iii Id	Barnab apo	Eccle. x.	Act. xiiii.	Eccle. xii	Act. xv
xii	b	pr̃id. Id.	Sol in Can.	Job 17. 18	Mark. xii	Job. xix.	ii. Cor. ix
xiii	c	Idus.	Solsticiū elti.	xx	xiii	xxi	x
xiiii	d	xviii kl.	July.	xxii	xiiii	xxiii	xi
xv	e	xvii kl		xxiiii. xxv	xv	26. 27.	xii
xvi	f	xvi kl		xxviii	xvi	xxix	xiii
xvii	g	xv kl		xxx	Luke. i.	xxxi	Galath. i
xviii	A	xiiii kl		xxxii	ii	xxxiii	ii
xix	b	xiii kl		xxxiiii	iii	xxxv	iii
xx	c	xii kl	Edward.	xxxvi	iiii	xxxvii	iiii
xxi	d	xi kl		xxxviii	v	xxxix	v
xxii	e	x kl		xl	vi	xli	vi
xxiii	f	ix kl	Fast.	xlii	vii	pr̃ou. i.	Ephe. i.
xxiiii	g	viii kl	John Bapt.	Mala. iii.	Mat. xiii.	Mala. iiii	Mat. xiiii
xxv	A	vii kl		pr̃ou. ii.	Luk. viii.	pr̃ou. iii.	Ephe. ii.
xxvi	b	vi kl		iiii	ix	v	iii
xxvii	c	v kl		vi	x	vii	iiii
xxviii	d	iiii kl	Fast.	viii	xi	ix	v
xxix	e	iii kl	S. peter apo	Eccle. xv	Act. iii.	Eccle. xix	Act. iiii.
xxx	f	pr̃id. kl.		pr̃ou. x.	pr̃ou. xii.	pr̃ou. xi.	Ephe. vi.

¶ July hath. xxxi. dayes.

Sunne { ryseth. / falleth. } houre { 4. minut. 18. / 8. minut. 42. }

					Mornyng prayer.		Euenyng prayer.	
Psalmes.					i. Lesson.	ii. Lesson	i. Lesson.	ii. Lesson
i	g	Kalend.	Vilita. Ma.		Prou. xii	Luk. xiii.	prou. xiii	Philip. i
ii	a	vi	No		xiiii	xiiii	xv	ii
iii	b	v	No	Martin	xvi	xv	xvii	iii
iiii	c	iiii	No.		xviii	xvi	xix	iiii
v	d	iii	No.		xx	xvii	xxi	Coloss. i
vi	e	Pri.	No	Dog dayes	xxii	xviii	xxiii	ii
vii	f	Nonas			xxiiii	xix	xxv	iii
viii	g	viii	Id.		xxvi	xx	xxvii	iiii
ix	a	vii	Id.		xxviii	xxi	xxix	i. Thes. i
x	b	vi	Id.		xxxi	xxii	Eccle. i	ii
xi	c	v	Id.		Eccle. ii	xxiii	iii	iii
xii	d	iiii	Id.	Sal in Leo	iiii	xxiiii	v	iiii
xiii	e	iii	Id.		vi	John. i.	vii	v
xiiii	f	Prid.	Id.		viii	ii	ix	ii. Thes. i
xv	g	Ious		Swithune.	x	iii	xi	ii
xvi	a	xvii	kl	Auguſti.	xii	iiii	Jere. i.	iii
xvii	b	xvi	kl.		Jere. ii.	v	iii	i. Tim. i
xviii	c	xv	kl.		iiii	vi	v	ii iii
xix	d	xiiii	kl.		vi	vii	vii	iiii
xx	e	xiii	kl.	Margaret	viii	viii	ix	v
xxi	f	xii	kl.		x	ix	xi	vi
xxii	g	xi	kl.	Magdalen	xii	x	xiii	ii. Tim. i
xxiii	a	x	kl.		xiiii	xi	xv	ii
xxiiii	b	ix	kl.	Fast.	xvi	xii	xvii	iii
xxv	c	viii	kl.	Iames apo.	Eccle. xi	xiii	Eccle. 12.	iiii
xxvi	d	vii	kl.	Anne	Jer. xviii.	xiiii	Jer. xix	Titus. i
xxvii	e	vi	kl.		xx	xv	xxi	ii iii
xxviii	f	v	kl.		xxii	xvi	xxiii	phile. i
xxix	g	iiii	kl.		xxiiii	xvii	xxv	Hebre. i.
xxx	a	iii	kl.		xxvi	xviii	xxvii	ii
xxx	b	Prid.	kl.		xxviii	xix	xxix	iii

Sonne { ryseth } houre { 5. minut. 34.
falleth } { 7. minut. 26.

				Mornyng prayer.		Euenyng prayer.	
Psalmes.				i. Lesson.	ii. Lesson	i. Lesson.	ii. Lesson
i	c	Kaleno.	Lammas.	Jer. xxx.	John xx	Jer. xxxi	Hebr. iiii
ii	d	iiii No		xxxii	xxi	xxxiii	v
iii	e	iii No		xxxiiii	Actes. i	xxxv	vi
iiii	f	prid. No		xxxvi	ii	xxxvii	vii
v	g	Nonas.		xxxviii	iii	xxxix	viii
vi	a	viii Id	Transfiguar.	xl	iiii	xli	ix
vii	b	vii Id	Name of Je.	xlii	v	xliii	x
viii	c	vi Id		xliiii	vi	45 46	xi
ix	d	v Id		xlvii	vii	xlviii	xii
x	e	iiii Id	Laurence.	xlix	viii	l	xiii
xi	f	iii Id		li	ix	lii	Jacob. i
xii	g	prid. Id		Lamē. i	x	Lamen. 2	ii
xiii	A	Idus		iii	xi	iiii	iii
xiiii	b	xix Kl	Septembris	v	xii	Ezech. i.	iiii
xv	c	xviii Kl	Sol in Virg.	Ezech. ii	xiii	vi	v
xvi	d	xvii Kl		vii	xiiii	xiii	i. Pet. i
xvii	e	xvi Kl		xiiii	xv	xviii	ii
xviii	f	xv Kl		xxxiii	xvi	xxxiiii	iii
xix	g	xiiii Kl		Dani. i	xvii	Dan. ii.	iiii
xx	A	xiii Kl		iii	xviii	iiii	v
xxi	b	xii Kl		v	xix	vi	ii. pet. i
xxii	c	xi Kl		vii	xx	viii	ii
xxiii	d	x Kl	Fast	ix	xxi	x	iii
xxiiii	e	ix Kl	Bartho. apo	Eccle. 25	xxii	Eccle. 29.	i. Joh. i
xxv	f	viii Kl		Dani. xi	xxiii	Dan. xii	ii
xxvi	g	vii Kl		xiii	xxiiii	xiiii	iii
xxvii	A	vi Kl		Ose. i	xxv	Ose ii. iii	iiii
xxviii	b	v Kl	Augustine.	iiii	xxvi	v vi	v
xxix	c	iiii Kl	Head. of Jo.	vii	xxvii	viii	ii. iii. Jo.
xxx	d	iii Kl		ix	xxviii	x	Jude. i
xxxi	e	prid. Kl.		xi	Math. i	xii	Rom. i.

¶ September hath .xxx. dayes.

Sunne { ryseth. / kalleth. } houre { 5. minut. 39. / 5. minut. 30. }

				Mornyng prayer.		Euenyng prayer.	
Psalmes.				i. Lesson	ii. Lesson	i. Lesson	ii. Lesson
i	f	Kalend.	Gyles.	Dse. xiii.	Math. ii.	Dse. xiiii	Rom. ii.
ii	g	iiii No		Joel. i.	iii	Joel. ii.	iii
iii	A	iii No		iii	iiii	Amos. i	iiii
iiii	b	Pꝛid. No		Amos. ii.	v	iii	v
v	c	Nonas.	Dog day en	iiii	vi	v	vi
vi	d	viii Id		vi	vii	vii	vii
vii	e	vii Id		vii	viii	ix	viii
viii	f	vi Id	Nati. Mary	Abdias. i	ix	Jonas. i.	ix
ix	g	v Id		Jo. ii. iii.	x	iiii	x
x	A	iiii Id		Miche. i.	xi	Mich. ii	xi
xi	b	iii Id		iii	xii	iiii	xii
xii	c	Pꝛid. Id.		v	xiii	vi	xiii
xiii	d	Fous.	Holin Ei.	vii	xiiii	Naum. i	xiiii
xiiii	e	xvii kl.	Holy crosse	Naum. ii	xv	iii	xv
xv	f	xvi kl.	Equinoct.	Abacu. i.	xvi	Abac. ii	xvi
xvi	g	xv kl.		iii	xvii	Soph. i.	i. Cor. i.
xvii	A	xv kl.	Lambert.	Soph. ii.	xviii	iii.	ii
xviii	b	xiiii kl.		Agge. i.	xix	Agge. ii	iii
xix	c	xiii kl.		Zach. i.	xx	Za. ii. iii	iiii
xx	d	xii kl.	Fast.	iiii. v.	xxi	vi	v
xxi	e	xi kl.	S. Mathew	Ecclc. 25.	xxii	Eccle. 28	vi
xxii	f	x kl.		Zach. vii	xxiii	Zach. 8	vii
xxiii	g	ix kl.		ix	xxiiii	x	viii
xxiiii	A	viii kl.		xi	xxv	xii	ix
xxv	b	vii kl.		xii	xxvi	xiiii	x
xxvi	c	vi kl.	Cipꝛian.	Mala. i.	xxvii	Mala. ii	xi
xxvii	d	v kl.		iii	xxviii	iiii	xii
xxviii	e	iiii kl.		Toby. i.	Mark. i.	Toby. ii	xiii
xxix	f	iii kl.	S. Michael	Eccle. 29	ii	Eccl. 44	xiiii
xxx	g	Pꝛid. kl.	Hierom.	Toby. iii	iii	Toby. 4.	xv

¶ October hath.xxxi.dayes.

Sunne. ryseth. houre vi. minut.34.
falleth v. minut.26.

					Morning prayer.		Euening prayer.	
Psalmes.					i. Lesson.	ii. Lesson	i. Lesson.	ii. Lesson
i	A	Kalend		Remige.	Toby.v.	Mar.iiii.	Toby.vi	i.Cor.xvi
ii	b	vi	No.		vii	v	viii	ii.Cor.i
iii	c	v	No		ix	vi	x	ii
iiii	d	iiii	No		xi	vii	xii	iii
v	e	iii	No		xiii	viii	xiiii	iiii
vi	f	pꝛid.	No	Faith.	Judith.i.	ix	Judit.ii.	v
vii	g	Nonas.			iii	x	iiii	vi
viii	A	viii	Id		v	xi	vi	vii
ix	b	vii	Id	Dennis.	vii	xii	viii	viii
x	c	vi	Id		ix	xiii	x	ix
xi	d	v	Id		xi	xiiii	xii	x
xii	e	iiii	Id		xiii	xv	xiiii	xi
xiii	f	iii	Id	Edwarde.	xv	xvi	xvi	xii
xiiii	g	pꝛid.	Id	Solin Scoꝛ	Wisd.i.	Luk.vi.i	Wis.ii.	xiii
xv	A	Idus.			iii	vi.i	iiii	Galat.i.
xvi	b	xvii	kl	Nouemb.	v	ii	vi	ii
xvii	c	xvi	kl	Etheldꝛede.	vii	iii	viii	iii
xviii	d	xv	kl	Luke Euan.	Eccle.ii.	iiii	Job.i.	iiii
xix	e	xiiii	kl		Wisd. ix	v	Wisd.x.	v
xx	f	xiii	kl		xi	vi	xii	vi
xxi	g	xii	kl		xiii	vii	xiiii	Ephes.i
xxii	A	xi	kl		xv	viii	xvi	ii
xxiii	b	x	kl		xvii	ix	xviii	iii
xxiiii	c	ix	kl		xix	x	Eccle.i.	iiii
xxv	d	viii	kl	Crispine.	Eccle.ii.	xi	iii	v
xxvi	e	vii	kl		iiii	xii	v	vi
xxvii	f	vi	kl	Fast	vi	xiii	vii	Phil.i.
xxviii	g	v	kl	Simō & Jud	Job.24.25	xiiii	Job.xlii	ii
xxix	A	iiii	kl		Eccl.viii	xv	Eccle.ix.	iii
xxx	b	iii	kl		x	xvi	xi	iiii
xxxi	c	pꝛid.	kl	Fast.	xii	xvii	xiii	Collos.i.

¶ November hath.xxx.dayes.

Sunne { ryseth. / falleth } houre { vii.minut.34. / iiii.minut.26. }

				Mornyng prayer.		Euenyng prayer.	
Psalmes.				i. Lesson	ii. Lesson	i. Lesson.	ii. Lesso
i	d	Kalend.	All Saintes	Wil. iii.	Ye. ii. 12	Wild. v	Apo. xix
ii	e	iiii No.		Eccl. 14	Lu. xviii	Eccle. xv	Collos. ii
iii	f	iii No.		xvi	xix	xvii	iii
iiii	g	Pryd No		xviii	xx	xix	iiii
v	A	Nonas.		xx	xxi	xxi	i. Thes. i
vi	b	viii Id.	Leonarde.	xxii	xxii	xxiii	ii
vii	c	vii Id.		xxiiii	xxiii	xxv	iii
viii	d	vi Id.		xxvii	xxiiii	xxvii	iiii
ix	e	v Id.		xxix	John. i.	xxx	v
x	f	iiii Id.		xxxi	ii	xxxii	ii. Thes. i
xi	g	iii Id.	S. Martin.	xxxiii	iii	xxxiiii	ii
xii	A	Pryd. Id	Sol in Sagit	xxxv	iiii	xxxvi	iii
xiii	b	Idus.	Bryce.	xxxvii	v	xxxviii	i. Tim. i
xiiii	c	xviii. kl.	Decembris.	xxxix	vi	xl	ii. iii.
xv	d	xvii. kl.	Machute.	xli	vii	xlii	iiii
xvi	e	xvi kl.		xliii	viii	xliiii	v
xvii	f	xv kl.	Hugh.	xlv	ix	xlvi	vi
xviii	g	xiiii kl.	Imt reg. Eliza	xlvii	x	xlviii	ii. Tim. i
xix	A	xiii kl.		xlix	xi	l	ii
xx	b	xii kl.	Edmũd king	li	xii	Baruc. i	iii
xxi	c	xi kl.		Baru. ii	xiii	iii	iiii
xxii	d	x kl.	Cycelie.	iiii	xiiii	v	Titus. i
xxiii	e	ix kl.	Clement.	vi	xv	Esay. i.	ii. iii.
xxiiii	f	viii kl.		Esay. ii.	xvi	iii	Phile. i
xxv	g	vii kl.	Katherine.	iiii	xvii	v	Hebre. i
xxvi	A	vi kl.		vi	xviii	vii	ii
xxvii	b	v kl.		viii	xix	ix	iii
xxviii	c	iiii kl.		x	xx	xi	iiii
xxix	d	iii kl.	Fast.	xii	xxi	xiii	v
xxx	e	Pryd. kl.	Andrew Apo	Pron. xx	Actes. i.	Pro. xxi.	vi

Note that the beginning of the.xxvi. Chapter of Eccles. (vnto)
But when one is. &c. must be read with the.xxv. Chapter.

¶ December hath .xxxi. dayes.

Sunne { ryseth / falleth } houre. { viii. minut. 12. / iii. minut. 48. }

				Mornyng prayer.		Euenyng prayer.	
Kalends.				i. Lesson.	ii. Lesson	i. Lesson.	ii. Lesson
	f	Kalend.		Esa. xiiii	Actes. ii	Esay. xv.	Hebre. vii
i	g	iiii No.		xvi	iii	xvii	viii
ii	a	iii No.		xviii	iiii	xix	ix
iii	b	pr̃id. No		xx xxi.	v	xxii	x
	c	Nonas.		xxiii	vi	xxiiii	xi
v	d	viii Id.	Nicholas.	xxv	vi. vii	xxvi	xii
vi	e	vii Id.		xxvii	vi. vii.	xxviii	xiii
vii	f	vi Id.	Conce. Ma.	xxix	viii	xxx	James. i.
ix	g	v Id.		xxxi	ix	xxxii	ii
x	a	iiii Id.		xxxiii	x	xxxiiii	iii
xi	b	iii Id.		xxxv	xi	xxxvi	iiii
xii	c	pr̃id. Id.	Sol in Cap.	xxxvii	xii	xxxviii	v
xiii	d	Idus.	Lucie.	xxxix	xiii	xl	i. Pet. i.
xiiii	e	xix. kl.	Januarii.	xli	xiiii	xlii	ii
xv	f	xviii kl.		xliii	xv	xliiii	iii
xvi	g	xvii kl.	O sapienc.	xlv	xvi	xlvi	iiii
xvii	a	xvi kl.		xlvii	xvii	xlviii	v
xviii	b	xv kl.		xlix	xviii	l	ii. Pet. i.
xix	c	xiiii kl.		li	xix	lii	ii
xx	d	xiii kl.	Faste.	liii	xx	liiii	iii
xxi	e	xii kl.	Thomas A.	Prou. xvi	xxi	Ecclesi. 24	i. John. i.
xxii	f	xi kl.		Esai. lv.	xxii	Esai. lvi.	ii
xxiii	g	x kl.		lvii	xxiii	lviii	iii
xxiiii	a	ix kl.	Faste.	lix	xxiiii	lx	iiii
xxv	b	viii kl.	Christmas.	Esai. ix.	Luk. xxii	Esai. vii	Titu. iii.
xxvi	c	vii kl.	S. Stephã.	Prou. 28	Ac. vi. vii	Eccle. iiii	Act. vii.
xxvii	d	vi kl.	S. John.	Eccle. v.	Apoca. i.	Eccle. vi	Apo. xxi.
xxviii	e	v kl.	Innocentes	Jer. xxvi	Act. xxv.	Wisd. i.	i. John. v.
xxix	f	iiii kl.		Esai. lxi.	xxvi	Esai. lxii	ii. John.
xxx	g	iii kl.		lxiii	xxvii	lxiiii	iii. John.
xxxi	a	pr̃id. kl.	Siluester.	lxv	xxviii	lxvi	Jude. i.

These to be obserued

for holy dayes, and none other.

That is to saye: All Sundayes in the yere. The dayes of the feastes of the Circumcision of our Lorde Jesus Christ. Of the Epiphany. Of the Purification of the blessed virgin. Of Saint Mathie the Apostle. Of Thannunciation of the blessed virgin. Of Saint Marke the Euangelist. Of Saint Philip and Jacob the apostles. Of the Ascention of our Lorde Jesus Christ. Of the Natiuitie of S. John Baptiste. Of Saint Peter the Apostle. Of S. James the Apostle. Of Saint Bartholomew apostle. Of Saint Mathewe apostle. Of Saint Michaell Tharchaungell. Of S. Luke the Euangelist. Of Saint Simon and Jude the Apostles. Of all Saintes. Of Saint Andrew the Apostle. Of S. Thomas the Apostle. Of the Natiuitie of our Lorde. Of S. Stephan the Martir. Of Saint John the Euangelist. Of the holy Innocentes. Munday and Tuesday in Easter weke, and Munday and Tuesdaye in Whytson weeke.

A briefe declaration when euery Terme begynneth and endeth.

Be it knowen that Easter Terme begynneth alwayes the.xviii. daye after Easter, reckenyng Easter day for one, and endeth the Munday nexte after the Ascention day.

Trinitie Terme beginneth.xii. dayes after Whitsonday, and continueth.xix. dayes.

Michaelmas Terme begynneth.the.ix.or.x. daye of October, and endeth the.xxviii.or.xxix. day of Nouember.

Hyllary Terme beginneth the.xviii.or.xviii. day of January, and endeth the.xii.or.xiii. day of Febzuary.

In Easter Terme, on the Ascention day. In Trinitie Terme, on the Natiuitie of Saint John Baptist. In Michaelmas Terme, on the feast of all Saintes. In Hyllary Term on the feaste of the Purification of our Ladye, the Quenes Judges of Westminster do not vse to sit in iudgement, nor vpon any Sundayes.

An Act for the vniformitie of Common prayer, and seruice in the Churche, and the administration of the Sacramentes.



Where at the death of our late soueraigne Lorde, kyng Edwarde the fyrst, there remayned one vniforme order of common seruice and prayer, and of the administration of Sacramentes, Rites and Ceremonies in the Church of Englande, whiche was set forth in one booke, entituled: *The Booke of common prayer*, and administration of Sacramentes, and other Rites and Ceremonies in the Churche of Englande, aucthorised by act of Parliament, holden in the fyft and fyrst yeres of our sayde late soueraigne Lorde kyng Edward the fyrst, entituled: An Act for the vniformitie of Common prayer, and administration of the Sacramentes, the which was repealed and taken away by Acte of Parliament, in the fyrst yere of the raygne of our late soueraigne lady Quene Mary, to the greate decay of the due honour of God, and discomforte to the professors of the trueth of Christes religiō.

Be it therefore enacted by the aucthoritie of this present Parliament, that the said estatute of repeale, and euery thyng therin conteyned, onlye concernyng the sayd booke, & the seruice, administration of Sacramentes, Rites, and Ceremonies, conteyned or appointed in, or by the sayde booke: shalbe voyde & of none effect, frō, and after the feast of the Natiuitie of Saint John Baptist next commyng. And that the said booke, with the order

order of seruice, & of the administracion of Sacramentes, Rites & Ceremonies, with the alteracion and addicions therein added & appoynted by thys estatute, shal stand, and be, from and after the said feast of the Natiuitie of S. Iohn Baptist, in full force and effect, according to the tenour and effect of this estatute, any thing in the aforesaid statute of repeale, to the contrary notwithstanding.

And further be it enacted by the Quenes highnes, with thassent of the Lordes and commons in thys present Parlyament assembled, and by auctoritie of the same, that all & singuler ministers in any Cathedral or parish Church, or other place within this Realme of Englande, Wales, and the Marches of the same, or other the Quenes dominions, shal from and after the feast of the Natiuitie of S. Iohn Baptist next commynge be bounden to say and vse the Matrens, Euensonge, celebracion of the Lordes supper, and administracion of eche of the Sacramentes, and al their common and open prayer, in suche order and fourme as is mencioned in the sayde booke, so auctorised by Parliament in the sayd fift and syxt yeare of the raigne of king Edward the first, with one alteration or addicion of certaine Lessons to be vsed on euery Sunday in the yere, & the fourme of the Letany altered and corrected, & two sentences onely added in the deliuery of the Sacrament to the communicantes, and none other, or otherwise. And that if any maner of person, vicar, or other whatsoeuer minister that ought or should synge or say common prayer mencioned in the sayde booke, or minister the Sacramentes from and after the

feaſt of the Natiuitie of ſainct Iohn Baptiſt next commynge, refuſe to vſe the ſayde common prayers, or to miniſter the Sacramentes in ſuche Cathedrall or pariſhe Churche, or other places, as he ſhould vſe to miniſter the ſame, in ſuch order and fourme as they be mencioned and ſet forth in the ſaid boke: or ſhal wylfully or obſtinately ſtanding in the ſame, vſe any other rite, ceremonie, order, fourme, or maner of celebratinge of the Lordes ſupper openly or priuely, or Mattens, Euenſong adminiſtracion of the Sacramentes, or other ope prayers then is mencioned and ſet fooꝛth in the ſayd boke *(Open prayer in and throughout this Acte, is ment that prayer which is for other to come vnto or heare, eyther in common Churches, or priuie Chappelles, or Oratories, commonly called the ſeruice of the Churche)* or ſhall preache, declare, or ſpeake any thinge in the derogation or depꝛauynge of the ſayde booke, or any thing therin conteyned, or of any part therof, and ſhalbe therof lawfully conuicted accoꝛding to the lawes of this Realme, by verdict of .xii. men, or by his owne confeſſion, or by the notoꝛious euidence of the fact: ſhall looſe and forfeite to the Quenes hygheneſſe, her heyres and ſucceſſours, foꝛ his fyrſt offence, the pꝛofite of al his ſpiritual benefices or pꝛomocions, cõming or ariſing in one whole yere next after hys conuiction. And alſo that the perſon ſo conuicted, ſhall foꝛ the ſame offence, ſuffer impꝛiſonment by the ſpace of .vi. monethes, without bayle or maynpꝛiſe. And if any ſuche perſon once conuict of any offence, concernynge the pꝛemiſſes, ſhall after his firſt conuiction eftſones offende,

fende, and be therof in fourme aforesaid lawfully conuict: that then the same person shal for hys seconde offence, suffer imprisonment by the space of one whole yeare, and also shall therefore be depriued, Ipso facto of all his spirituall promocions. And that it shalbe lawful to al patrons or donors of al and singuler the same spiritual promocions, or of any of them, to present or collate to the same, as though the person and persons so offending were dead. And that if any such person or persons after he shalbe twyse conuycted in fourme aforesayde, shal offend against any of the premisses the thyrde tyme, and shalbe therof in fourme aforesayd lawfully conuicted: that then the person so offending, and conuicted the thyrd time, shalbe depryued Ipso facto of al his spirituall promotions, and also shal suffer imprisonment duryng his lyfe.

And yf the person that shall offend, and be conuict in fourme aforesaide, concerninge any of the premysses, shal not be beneficed, nor haue any spirituall promocion: That then the same person so offendynge and conuict, shall for the fyrst offence suffer imprysonment durynge one hole yere nert after his said conuiction, without bayle or mainprise. And if any such person, not hauing any spiritual promotiõ, after his first cõuiction, shal eftsones offend in any thing concerning the premisses, & shal in fourme aforesaid, be therof lawfully cõuicted: That then ỹ same person shal for hys second offence, suffer imprisonment during his life.

And it is ordeyned & enacted by the aucthoritie abouesayd, that if any person or persons whatsoeuer, after the said feast of ỹ Natiuitie of S. Iohn

Baptist next comming, shall in any Enterludes, playes, songes, rimes, or by other open words, declare or speake any thyng in the derogacion, deprauing, or despising of ỹ same boke, or of any thyng therein conteyned, or any part thereof, or shall by open fact, dede, or by open threatninges, compell or cause, or otherwise procure or mayntaine anye Parson, Vycar, or other Minister, in any Cathedrall or Parishe Churche, or in Cappell, or in any other place, to singe or say any common and open prayer, or minister any Sacrament otherwise, or in any other maner & fourme then is mencioned in the said boke, or that by any of the said meanes shall vnlawfully interrupt or let any person, vicar, or other minister, in any Cathedral or parishe church, Chappel, or any other place, to sing or say common & open prayer, or to minister the Sacraments or any of them, in such maner and fourme as is mencioned in the sayd boke: That then euery such person being therof lawfully conuicted in fourme aboueſaid, shal forfeite to the Quene our soueraign lady, her heires & successors, for the first offence a C. markes. And if any person or persons beinge once conuict of any suche offence, eftsones offend against any of the last recited offences, and shall in fourme aforesayd be therof lawfully conuict: That thē the same person so offending & conuict, shal for the second offēce forfeit to the Quene our soueraigne lady, her heires, & successors, foure hundreth markes. And yf any person after he in fourme aforesaid, shall haue ben twise conuict of any offence, concernynge any of the laste resyted offences, shall offende the thyrd time, and be ther-

of

of in fourme aboueſayd lawefully conuict: that then euery perſon ſo offendyng and conuict, ſhall for his thirde offence, forfeite to our Soueraigne Ladye the Quene, all his goodes and cattelles, and ſhall ſuffer impriſonment duryng his lyfe. And yf any perſon or perſonnes that for his firſt offence, concernyng the premiſſes, ſhalbe conuict in fourme aforeſayde, do not pay the ſumme to be payde by vertue of his conuiction, in ſuch maner and fourme as the ſame ought to be payde, within. vi. wekes next after his conuiction: that then euery perſon ſo conuicte, and ſo not paying the ſame, ſhal for the ſame firſt offence, in ſtede of the ſayd ſumme, ſuffer impriſonment by the ſpace of vi. monethes, without bayle or mainprize. And if any perſon or perſons that for his ſecond offence cõcerning the premiſſes, ſhalbe conuict in fourme aforeſayd, do not pay the ſayd ſumme to be payde by vertue of his conuiction, and this eſtatute, in ſuch maner and fourme as the ſame ought to be payde within. vi. wekes nexte after his ſayde ſeconde conuiction: that then euery perſon ſo conuicted and not ſo paying the ſame, ſhall for the ſame ſeconde offence, in the ſtede of the ſayd ſũme ſuffer impriſonment duryng. xii. monethes, without bayle or mainpryſe. And that from and after the ſayd feaſt of the Natiuitie of S. Iohn Baptiſt nexte commyng, all and euery perſon and perſons inhabytyng within this Realme, or any other the Quenes Maieſties dominions, ſhal diligently and faythfully, hauyng no lawfull or reaſonable excuſe to be abſent, endeuour themſelues to reſort to their paryſhe Churche or Chappel ac-

cuſtomed, or vpon reaſonable let therof, to ſome vſuall place where common prayer and ſuch ſeruice of God ſhalbe vſed in ſuch tyme of lette vpon euery Sunday, and other dayes ordeyned & vſed to be kept as holy dayes. And then and there to abyde orderly and ſoberly duryng the tyme of the common prayer, preachynges or other ſeruice of God, there to be vſed and miniſtred, vpon payne of punyſhement by the cenſures of the Churche. And alſo vpon payne that euery perſon ſo offendyng ſhall forfeit for euery ſuch offence. xii. d. to be leuied by the churchwardens of the pariſh, where ſuch offence ſhalbe done, to thuſe of the poore of the ſame paryſhe, of the goodes, landes, and tenementes of ſuche offender, by way of diſtreſſe. And for due execution hereof, the Quenes moſt excellent Maieſtie, the Lordes Temporall, and all the commons in this preſent Parliament aſſembled, doth in Gods name earneſtly require and charge all the Archbyſhops, Byſhops, and other Ordinaries, that they ſhall endeuour thē ſelues to the vttermoſte of theyr knowleges, that the due and true execution hereof maye be hadde throughout theyr dioceſſe and charges, as they wyll aunſwere before God for ſuch euils and plages, wherewith almightie God may iuſtly punyſhe his people for neglectyng this good and holſome lawe. And for theyr auctoritie in this behalfe, be it further enacted by thauctoritie aforeſayd, that all and ſinguler the ſame Archbyſhops, Byſhops, and all other theyr officers, exerciſing Eccleſiaſticall iuriſdiction, aſwell in place exempte as not exempte, within theyr dioceſſe, ſhall haue full power and

aucthoritie by this acte to reforme, correcte, and punyshe by censures of the Church, all & singuler persons, which shall offende within any theyr iurisdictions or dioceese, after the sayde feast of the Natiuitie of S. Iohn Baptist next commyng, against this act and statute. Any other law, statute priuiledge, libertie, or prouision heretofore made, had, or suffred, to the contrary notwithstandyng.

And it is ordeyned and enacted by the aucthoritie aforesayd, that al and euery Justices of Oyer and determiner or Justices of Assise, shal haue ful power and aucthoritie in euery of theyr open and general sessions, to enquire, heare, and determine all, and al maner of offences that shalbe committed or done contrary to any article conteyned in this present acte, within the limittes of the commission to them directed, and to make processe for therecution of the same, as they may do agaynste any person beyng indited before them of trespasse or lawfully conuicted therof.

Prouided alwayes & be it enacted by thaucthoritie aforesayde, that all and euery Archebyshop and Byshop, shall or may at all tyme and tymes at his libertie and pleasure, ioyne and associate them selfe, by vertue of this Acte, to the sayd Justices of Oyer and determiner, or to the sayde Justices of Assise, at euery of the said open and generall sessions, to be holden at any place within his dioceese, for and to thenquiry, hearyng, and determynyng of the offences aforesayde.

Prouided also and be it enacted by thaucthoritie aforesayd, that the bokes concernyng the said seruices, shall at the costes and charges of the pa-

rishioners of euery parish and Cathedral Church be attained and gotten before the said feast of the Natiuite of Saint Iohn Baptist next folowing, & that all such parishes & Cathedral Churches or other places, where the sayd bookes shalbe attayned & gotten before the said feast of the Natiuitie of S. Iohn Baptist, shall within three wekes next after the sayd bokes so attayned and gotten, vse the sayd seruice: & put the same in vre accordyng to this Act. And be it further enacted by thauctoritie aforesayde, that no person or persons shalbe at any time hereafter impeched or otherwise molested of or for any of the offences aboue mentioned, hereafter to be cõmitted or done contrary to this act, vnlesse he or they so offendyng, be thereof indited at the next generall sessions, to be holden before any such Iustices of Oyer and determiner or Iustices of Assise, nexte after any offence committed or done contrary to the tenour of this act.

Prouided alwayes, & be it ordeyned & enacted by the auctoritie aforesayd, that al and singuler Lordes of the Parliament, for the thyrde offence aboue mentioned, shalbe tryed by theyr peeres.

Prouided also, and be it ordeyned and enacted by thauctoritie aforesayde, that the Maior of London, and all other Maiors, Baylyffes, and other head officers of all and singuler Cities, Boroughes, and townes Corporate within this Realme, Wales, and the Marches of the same, to the whiche Iustices of Assyse do not commonlye repayre, shall haue full power and auctoritie by vertue of this acte, to enquire, heare, and determine the offences aboueSayde, and euery of them

them yearely within .xv. dayes after the feaste of Easter, and Saint Michaell Tharchaungell, in lyke maner and fourme as Justices of Assise, and Oyer and determiner may do.

Prouided alwayes and be it ordeyned & enacted by thauctho*r*itie afo*r*esayde, that all and singuler Archbyshops and Byshops, and euery of their Chauncellours, Commissaries, Archdeacons, and other Ordinaries, hauyng any peculier Ecclesiasticall iurisdiction, shall haue ful power and auctho*r*itie by vertue of this acte, aswell to enquyre in their visitacion, Sinodes, and els where within they*r* iurisdiction at any other time and place, to take occasions and info*r*mations of all & euery the thynges aboue mentioned, done, committed, o*r* perpetrated within the limittes of they*r* iurisdictions and auctho*r*itie, and to punyshe the same by admonition, excommunication, sequestration, o*r* depriuation, and other censures and proceese in lyke fourme as heretofo*r*e hath bē vsed in lyke cases by the Quenes Ecclesiastical lawes

Prouided alwayes & be it enacted, that what soeuer person offendyng in the premisses, shal fo*r* the offence fyrst receyue punishment of the Ordinary, hauyng a testimonial therof vnder the said Ordinaries seale, shal not fo*r* the same offence eft sones be conuicted before the Justices. And lykewyse receyuyng fo*r* the sayd first offence punyshement by the Justices, he shall not fo*r* the same offence eftsones receyue punyshement of the Ordinary: Any thyng conteyned in this Acte to the contrary notwithstandyng.

Prouided alwayes and be it enacted, that such

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ornamentes of the Churche, and of the ministers thereof, shalbe reteyned and be in vse, as was in this Church of England by aucthoritie of Parliament, in the seconde yere of the raigne of kynge Edward the first, vntyll other order shalbe therin taken by thaucthoritie of the Quenes Maiestie, with the aduice of her Commissioners appointed and aucthorised vnder the great seal of England for causes Ecclesiastical, or of the Metropolitane of this Realme. And also that yf there shall happen any contempt or irreuerence to be vsed in the ceremonies or rites of the Churche, by the misvsyng of the orders apoynted in this booke: The Quenes Maiestie maye by the lyke aduyse of the sayde commissioners or Metropolitane, ordeyne and publyshe suche farther Ceremonies or rites, as maye be moste for the aduauncement of Gods glory, the edyfyeng of his Churche, and the due reuerence of Christes holy misteries and Sacramentes.

And be it further enacted by the aucthoritie aforesayde, that all lawes, statutes, and ordinaunces, wherein or whereby any other seruice, administration of Sacramentes, or Common prayer is limitted, established, or set forth to be vsed within this Realme, or any other the Quenes dominions or countreys, shall from henceforth be vtterly voyde and of none effect.

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The Preface.

THere was neuer any thyng by the wit of man so well deuyſed, or so ſure eſtabliſhed, whiche in continuaunce of tyme hath not ben corrupted: as (among other thynges) it may plainely appeare by the common prayers in the Church commonly called deuine ſeruice. The firſt originall and ground wherof, yf a man would ſearch out by the auncient fathers, he ſhal finde that the ſame was not ordeined but of a good purpoſe, and for a great aduauncement of godlineſſe. For they ſo ordered the matter, that the whole Byble (or the greater part therof) ſhuld be red ouer once in the yere: entending therby that the clergy and ſpecially ſuch as were miniſters of the congregation, ſhoulde (by often readyng and meditation of Gods worde) be ſtyred vp to godlyneſſe them ſelues, and be more hable to exhort other by holſome doctrine and to confute them that were aduerſaries to the trueth. And further, that the people by dayly hearing of holy ſcripture red in the Church, ſhould continually profite more & more in the knowledge of god, and be the more enflamed with the loue of his true religion. But theſe many yeres paſſed, this godlye and decent order of the auncient fathers hath ben ſo altered, broken, and neglected, by plantyng in vncertayne Storyes, Legendes, Reſpondes, Verſes, vayne Repeticions, Cõmemorations, and Sinodalles, that commonly when any booke of the Byble was begon, before thre or foure Chapters were read out, all the reſt are vnread. And in this ſort the booke of Eſay was begon in aduent, and the boke of Geneſis in Septuageſima: but they were only begon, & neuer read through. After a like ſort were other bokes of holy ſcripture vſed. And moreouer, where as S. Paule wolde haue ſuche language ſpoken to the people in the church, as they myght vnderſtand & haue profit by hearyng the ſame: the ſeruice in this Church of Englande (theſe many yeres) haue ben read in Latin to the people, which they vnderſtode not: ſo that they haue hard with their eares onely, and their heart, ſpirite, and mynde haue not ben edified therby. And furthermore, notwithſtandyng that the auncient fathers haue deuided the pſalmes into viii. portions, wherof euery one was called a Nocturne: nowe of late tyme, a fewe of them haue ben dayly ſayde, and oft repeated

peated, and the rest vtterly omitted. Moreouer, the number and hardnesse of the rules called the Pye, and the manyfold chaungynges of the seruice, was the cause, that to turne the boke onely was so harde and intricate a matter, that manye times there was more busines to fynde out what shoulde be read, then to reade it when it was founde out.

These inconueniences therfore considered, here is set forth such an order, whereby the same shalbe redressed. And for a redinesse in this matter, here is drawen out a Kalender for that purpose, which is playne and easy to be vnderstanded, wherein (so much as may be) the readyng of holy Scriptures is so set forth, that all thynges shalbe done in order, without breakyng one piece therof frō another. For this cause be cut of Anthemes, Respondes, Inuitatories, & such lyke thinges as dyd breake the continuall course of the readyng of the scripture. Yet because there is no remedye, but that of necessitie there must be some rules: therfore certayne rules are here set forth, which as they be few in number, so they be plaine and easy to be vnderstanden. So that here you haue an order for prayer (as touching the readyng of holy scripture) much agreable to the mynd and purpose of the old fathers, and a great deale more profitable and commodious, then that whiche of late was vsed. It is more profitable, because here are left out many thinges, whereof some be vntrue, some vncertain, some vayne and superstitious: and is ordeyned nothyng to be read, but the very pure word of God, the holy Scriptures, or that which is euidently grounded vpon the same, and that in such a language and order, as is moste easy and playne for the vnderstandyng both of the readers and hearers. It is also more commodious, both for the shortnes therof, and for the plainnes of the order, and for that the rules be few and easy. Furthermore, by this order, the Curates shall nede none other bokes for their publique seruice, but this Boke and the Bible. By the meanes whereof the people shal not be at so great charge for bokes, as in tyme past they haue bene.

And where heretofore there hath ben great diuersitie in sayyng and syngyng in Churches within this Realme, some folowyng Salisburye vse, some Herforde vse, some the vse of Bangor, some of Yorke, & some of Lincolne: Now frō henceforth al the whole Realme shall haue but one vse. And if any would iudge this way more painfull, because that al thynges

must

must be read vpon the boke, whereas before by the reason of so often repetition, thei could say many thinges by hart: if those men wil weigh their labour, with the profite and knowledge whiche dayly they shall obtayne by readinge vpon the booke, they wyll not refuse the payne, in consideration of the great profite that shal ensue therof.

And forasmuche as nothinge can almoste be so playnely set forth, but doubtes may rise in the vse & practising of the same: To appease al such diuersitie (if any arise) and for the resolution of all doubtes concerning the maner how to vnderstand, do and execute the thinges conteyned in this boke: The parties that so doubt, or diuersly take any thinge, shall alwayes resort to the bishop of the diocesse, who by his discretion shall take order for the quieting and appeasing of the same, so that the same order be not contrary to any thing conteyned in this boke. And yf the Bysshop of the diocesse be in any doubt, then may he sende for the resolution therof vnto the Archbyshop.

Though it be appointed in the aforewritten Preface, that all thinges shalbe read and songe in the Churche in the Englishe tounge, to thende that the congregation may be thereby edified, yet it is not ment, but when men say Mornynge and Euening prayer priuately, they may say the same in any language that they them selues do vnderstand.

And all Prieستes and Deacons shalbe bounde to say dayly the Mornyng and Euening prayer, eyther priuately or openly, except they be let by preaching, studying of diuinitie, or by some other vrgent cause.

And the Curate that ministreth in euery paryshe Church or Chappell, beyng at home, and not beyng otherwise reasonably letted, shal say the same in the parysh Church or Chappell where he ministreth, and shall toll a bell therto, a conuenient time before he begin, that such as be disposed may come to heare Gods worde, and to pray with him.

Of Ceremonies
Why some be abolyshed and some reteyned.

Of suche Ceremonies as be vsed in the Churche, and haue hadde theyr beginnynge by the institucion of man: some at the fyrste were of godly entent and purpose deuysed, and yet at length turned to vanitie and superstition: some entred into the Church by vndiscret deuocion, and suche a zeale as was without knowledge, and for because they were wynked at in the begynnynge, they grew dayly to more and more abuses: which not onely for theyr vnprofitablenes, but also because they haue much blinded the people, and obscured the glory of GOD, are worthy to be cut away, and cleane reiected. Other there be, whiche although they haue ben deuysed by man, yet it is thought good to reserue them styll, as well for a decent order in the Churche, (for the whiche they were first deuised) as because they pertaine to edification: wherunto al thinges done in the church (as the Apostles teacheth) ought to bee referred. And although the kepyng or omitting of a Ceremonie (in it selfe considered) is but a small thyng: yet the wylfull and contempteous transgression and breakinge of a common order and discipline, is no small offence before God.

Let all thynges be done amonge you (sayth S. Paule) in a semely & due order. The appointment of the which order, perteyneth not to priuate mē: therfore

therfore no man ought to take in hande, nor presume to appoynt or alter any publique or comme order in Christes Churche, excepte he be lawfully called and authorised therunto.

And where as in this our tyme, the myndes of men are so dyuers, that some thynke it a greate matter of conscience to depart from a peece of the least of theyr Ceremonies (they be so addicted to theyr olde customes:) and againe on thother syde, some be so newe fangled, that they woulde innouate al thinge, and so do despise the olde, that nothynge can lyke them, but that is newe: it was thought expedient, not so muche to haue respecte how to please and satisfie eyther of these parties, as how to please god, and profyte them both. And yet leaste any man should be offended (whom good reason might satisfie) here be certaine causes rendred, why some of the accustomed Ceremonies be put away, and some reteyned and kept styll.

Some are put away, because the great excesse and multitude of them, hath so increased in these latter dates, that the burthen of them was intollerable, whereof. S. Augustine in hys tyme complayned, that they were growen to suche a number, that the state of Christiã people was in worse case (concerninge that matter) then were the Iewes. And he counsayled, that such yoke and burthen shoulde be taken away, as time would serue quietly to do it.

But what would S. Augustine haue sayde, yf he had seene the Ceremonies of late dayes vsed amonge vs? Whereunto the multitude vsed in hys time, was not to be compared. Thys our excessiue

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multitude of ceremonies was so great, and many of them so darke: that thei did more confound and darken, then declare and set forth Christes benefites vnto vs.

And besides this, Christes Gospell is not a Ceremonial lawe (as much of Moses law was) but it is a religion to serue god, not in bondage of the figure or shadowe, but in the freedome of spirite, being content only with those ceremonies, which do serue to a decent order and godli discipline, and suche as be apt to stirre vp the dull minde of man to the remembraunce of his duetie to GOD, by some notable and speciall signification, whereby he might be edified.

Furthermore the most weyghtie cause of the abolishment of certaine ceremonies was, that thei were so farre abused, partly by the superstitious blyndnes of the rude & vnlearned, & partly by the vnsaciable auarice of suche as sought more their owne lucre then the glory of god, that the abuses could not well be taken away, the thynge remayning styl. But now as concerning those persons, which peraduenture wil be offended, for ỹ some of thold ceremonies are reteyned still: if they cõsider that without some ceremonies, it is not possible to kepe any order, or quiet discipline in the church, they shal easly perceiue iust cause to reforme their iudgmẽtes. And if thei think much ỹ any of thold do remain, & would rather haue al deuised a new Thẽ such mẽ graũting some ceremonies cõueniẽt to be had, surely where the olde may be wel vsed, there they cã not reasonably reproue the old, onely for their age: wout bewraying of their owne folly.

For

for in such a case, they ought rather to haue reuerence vnto them for their antiquitie, yf they wyll declare theym selues to bee more studious of vnitie and concorde, then of innouacions & newe fãglenes, which (almuch as may be, with the true setting forth of Christes religion) is alwayes to be eschewed. Furthermore, such shall haue no iust cause with the Ceremonyes reserued to be offended. For as those be taken away which were most abused, and dyd burden mens consciences without any cause: so the other that remayne, are retained for a discipline and order, which (vpon iust causes) may be altered and chaunged, and therefore are not to be estemed equal with Gods lawe. And moreouer, they be neyther darke nor dombe Ceremonies: but are so set forth, that euery man may vnderstande what they do meane, & to what vse they do serue. So that it is not lyke that they in tyme to come, shoulde be abused as the other haue ben. And in these our doinges, we condẽpne no other nacions, nor prescribe any thyng, but to our owne people onely. For we thynke it conuenient that euery coũtrey should vse such Ceremonies as they shall thynke best, to the setting forth of Gods honour and glory, and to the reduling of the people to a moste perfect and Godly lyuynge, without errour or superstition. And that they shoulde putte awaye other thinges, whiche from tyme to tyme they perceyue to be moste abused: as in mens ordinaunces it often chaunseth diuerslye in dyuers countreis.

The table and kalender, expressinge the order of Psalmes and Lessons, to be sayde at Mornynge and Euenynge prayer, throughout the yere, except certayne proper feastes, as the rules folowinge more playnely declare.

¶ The order howe the Psalter is appointed to be read.

THe Psalter shalbe read through once euerye moneth, And because that some monethes be longer then some other be, it is thought good to make them euen by this meanes.

To euery moneth shalbe appointed (as concernyng thys purpose) iust. xxx. dayes.

And because January and Marche hath one day aboue the sayde number, and Februarye whiche is placed betwene them both, hath onely. xxviii. dayes: Februarye shall borowe of eyther of the monethes (of January and Marche) one day. And so the Psalter whiche shalbe read in Februarye, muste begyn at the last day of January, and end the fyrst day of March.

And where as May, July, August, October, and December, haue. xxxi. dayes a peece: It is ordered that the same Psalmes shalbe read the last day of the said Monethes, which were read the day before. So that the Psalter may begyn agayne the fyrst day of the nexte monethes ensuyng.

Nowe to knowe what Psalmes shalbe read euery day, loke in the kalender, the number that is appointed for the Psalmes, and then fynde the same number in this Table, and vpon that number shall you see what Psalmes shalbe sayde at Mornynge and Euenynge prayer.

And where the. C.xix. psalme is deuided into. xxii. portions and is ouerlong to be read at one time: it is so ordered that at one tyme shal not be read aboue foure or fiue of the said portions, as you shall perceyue to be noted in this table folowing.

And here is also to be noted, that in thys Table, and in all other partes of the seruice, wher any psalmes are appointed, the number is expressed after the great English Bible, which from the. xx. psalme, vnto the. C.xlviii. psalme (folowynge the deuision of the Hebrues) doth vary in numbers from the common latine translation.

¶ A Table for the order of the Psalmes

to be sayde at Morninge and Eueninge prayer.

Morninge prayer.	Euenynge prayer.	
i	i.ii.iii.iiii.v.	vi.vii.viii.
ii	ix.x.xi.	xii.xiii.xiiii.
iii	xv.xvi.xvii.	xviii.
iiii	xix.xx.xxi.	xxii.xxiii.
v	xxiiii.xxv.xxvi.	xxvii.xxviii.xxix.
vi	xxx.xxxi.	xxxii.xxxiii.xxxiiii.
vii	xxxv.xxxvi.	xxxvii.
viii	xxxviii.xxxix.xl.	xli.xlii.xliii.
ix	xliiii.xlv.xlvi.	xlvii.xlviii.xlix.
x	l.li.lii.	liii.liiii.lv.
xi	lvi.lvii.lviii.	lix.lx.lxi.
xii	lxii.lxiii.lxiiii.	lxv.lxvi.lxvii.
xiii	lxviii.	lxix.lxx
xiiii	lxxi.lxxii.	lxxiii.lxxiiii.
xv	lxxv.lxxvi.lxxvii.	lxxviii.
xvi	lxxix.lxxx.lxxxi.	lxxxii.lxxxiii.lxxxiiii.lxxxv.
xvii	lxxxvi.lxxxvii.lxxxviii.	lxxxix.
xviii	xc.xci.xcii.	xciii.xciiii.
xix	xcv.xcvi.xcvii.	xcviii.xcix.c.ci.
xx	cii.ciii.	ciiii.
xxi	cv.	cvi.
xxii	cvii.	cviii.cix.
xxiii	cx.cxi.cxii.cxiii.	cxiiii.cxv.
xxiiii	cxvi,cxvii.cxviii.	cxix.Inde.iii.
xxv	Inde.v.	Inde.iiii.
xxvi	Inde.v. (cxxv.	Inde.iiii.
xxvii	cxx.cxxi.cxxii.cxxiii.cxxiiii.	cxxvi.cxxvii.cxxviii.cxxix.cxxx.cxxxi.
xxviii	cxxxii.cxxxiii.cxxxiiii. cxxxv	cxxxvi.cxxxvii.cxxxviii.
xxix	cxxxix.cxl.cxli.	cxlii.cxliii.
xxx	cxliiii.cxlv.cxlvi.	cxlvii.cxlviii.cxlix.cl.

The order howe the rest of holy scripture (beside the Psalter) is appointed to be read.

The olde Testament is appoynted for the fyrst Lessons at Morninge and Euenynge prayer, and shalbe readde throughe euery yeare once, except certayne bookes and Chapiters, which be least edifiyng, and might best be spared, and therfore be left vnread.

The newe Testament is appoynted for the second Lessons at Morning and Euening prayer, and shalbe read ouer orderly euery yere thryse, beside the Epistles and Gospels: except the Apocalips, out of the whiche there be onely certayne Lessons appoynted vpon diuers proper feastes.

And to knowe what Lessons shalbe read euery day: Fynde the day of the moneth in the Kalender folowing, and there ye shall perceyue the bookes and Chapiters that shalbe read for the Lessons, both at Mornynge and Euenynge prayer.

And here is to be noted, that whensoeuer there be any proper Psalmes or Lessons appoynted for the Sundayes, or for any feast moueable or vnmoueable: Then the Psalmes and Lessons appointed in the kalender, shalbe omitted for ỹ time.

Ye must note also that the Collect, Epistle, and Gospell, appointed for the Sunday, shall serue all the weke after, except there fall some feast that hath his proper.

When the yeares of our Lorde may be deuyded into foure euen partes which is euery fourth yere: then the Sunday letter leapeth, and that yeare the Psalmes and Lessons whiche serue for the. xxiii. day of Februarye, shalbe read agayne the day folowing, except it be Sunday, which hath proper lessons of the olde Testament appoynted in the Table, seruynge to that purpose.

Also, whereſoeuer the begynnynge of any Lesson, Epistle, or Gospell is not expressed: there ye must begyn at the begynnynge of the Chapter.

And whereſoeuer is not expressed howe farre shalbe read, there shal you reade to the ende of the Chapter.

Item so oft as the fyrst Chapter of S. Mathie is read either for Lesson or Gospel: ye shall begin the same at: The byrth of Jesus Christ was on this wyse. &c. And the thirde Chapiter of Saint Lukes Gospell shalbe read vnto. So that he was supposed to be the sonne of Joseph.

¶ Proper Lessons to be read for the first Lessons, both at Morning prayer and Euening prayer, on the Sundayes throughout the yere, and for some also the second Lessons.

Sundayes	Mattens.	Euensong.
of Aduent.		
The fyrst.	Esay. i	Esai. ii.
ii	b	xxiiii
iii	xxb	xxbi
iiii	xxx	xxxii

Sundayes	Mattens.	Euensong.
after Chrystmas.		
The fyrst.	xxxbii	xxxbiii.
ii	xli	xliii

Sundayes	Mattens.	Euensong.
after the Epi-		
phany.		
The fyrst	xliiii	xlbi
ii	li	liii
iii	lb	lbi
iiii	lbii	lbiii
b	lix	lxiiii.
Septuagesima.	Genesis. i.	Genesis. ii.
Sexagesima.	iii	bi
Quinquagesim	ix.	xii

Lent.	Mattins.		Euensonge.	
Fyrst Sunday.	Gene.	rix.	Genesis.	rxii.
ii.		rxvii.		rxxiiii
iii.		rxxix.		xlii.
iiii.		xliii.		xlv.
v.	Exodus.	iii.	Exodus.	v.
vi.		ix.		x.

Easter day.	Mattens.		Euensong.	
Fyrst Lesson.	Exod.	xii.	Exod.	xiiii.
Second Lesson.	Roma.	vi.	Actes.	ii.

Sundayes after Easter.

Fyrst Sundaye.	Numeri.	xvi.	Nume.	xxii.
ii.		xxiii.		xxv.
iii.	Deuter.	iiii.	Deuter.	v.
iiii.		vi.		vii.
v.		viii.		ix.
Sundaye after Ascention.	Deuter.	xii.		xiii.
Whytsonday.				
Fyrst Lesson.	Deuter.	xvi.	wisdome.	i.
Second Lesson.	Actus.	x.	Actes. xix. It foxtuned when Apollo went to Cozinth. &c. vnto. After these thynges.	
	Then Peter opened his. &c.			

Trinitie Sunday.	Mattens.	Euensong.
Fyrst Lesson.	Genelis. xviii.	Iosue. i.
Second Lesson.	Math. iii	

Sundayes after Trinitie.

The fyrst.	Iosue. x	Iosue. xxiii.
ii	Judic. iiii	Judic. v
iii	i. kyng. ii.	i. kyng. iii
iiii	xii	xiii
v	xv	xvii
vi	ii. kyng. xii.	ii. kyng. xxi.
vii	xxii	xxiiii
viii	iii. kyng. xiii.	iii. kyng. xvii.
ix	xviii	xix
x	xxi	xxii
xi	iiii. kyng. v.	iiii. kyng. ix.
xii	x	xviii
xiii	xix	xxiii
xiiii	Jerem. v	Jerem. xxii.
xv	xxxv	xxxvi
xvi	Ezech. ii	Ezech. xiiii
xvii	xvi	xviii
xviii	xx	xxiiii
xix	Daniel. iii	Daniel. vi.

Sundayes after Trinitie.	Mattens.	Euensonge.
xx.	Joell. ii.	Micheas. vi.
xxi.	Abacuck. ii.	Prouerbes. i.
xxii.	Prouerbes. ii.	iii.
xxiii.	xi.	xii.
xxiiii.	xiii.	xiiii.
xxv.	xv.	xvi.
xxvi.	xvii.	xix.

¶ Lessons proper for holy dayes.

	Mattens.	Euensonge.
S. Andrewe.	Prouerbes. xx.	Prouerbes. xxi.
S. Thomas the Apostle.	xxiii.	xxiiii.

¶ Natiuitie of Christ.

The fyrst Lesson	Esay. ix.	Esay. vii. God spake once againe to Achas. &c.
Second Lesson.	Luke. ii. vnto. And vnto men of good will	Titus. iii. The kyndnes & loue. &c.
S. Stephen.		
Fyrst Lesson.	Prouerb. xxviii.	Eccle. iiii.
Second Lesson.	Actes. vi. & vii. Stephen full of faith & power. &c vnto. And when xl. yeres. &c.	Acte. vii. And when. xl. yeres were expired, there appeared vnto Moises. &c. vnto. Steuē ful of ỹ holy goost. &c.

	Mattens.	Euensong.
Saint John.		
Firſt Leſſon.	Eccle. v.	Eccle. vi.
Second Leſſon.	Apoca. i.	Apoca. xxii.
Innocentes.	Jer. xxxi. vnto Moreouer I hard Ephraim.	Wiſdom. i.
The Circũciſiõ.		
Firſt Leſſon.	Geneſis. xvii.	Deut. x.
Second Leſſon.	Roma. ii.	Know Iſrael. &c Colloſſ. ii.
The Epiphany.		
Firſt Leſſon.	Eſay. lx.	Eſay. xlix.
Second Leſſon.	Luke. iii. vnto So that he was ſuppoſed to be ỹ ſonne of Joſeph	John. ii. vnto After this he went to Caper.
Conuerſion of S. Paul.		
Firſt Leſſon.	Wiſdom. v.	Wiſdome. vi.
Second Leſſon.	Act. xxii. vnto. They hard hym.	Actes. xxvi.
Purification of the virgin Mary.	Wiſdom. ix.	Wiſdom. xii.
S. Mathie.	Wiſdome. xix.	Eccle. i.
Annunciatiõ of our Lady.	Eccle. ii.	Eccle. iii.
Wenſday before Eaſter.	Oſee. xiii.	Oſee. xiiii.
Thurſdaye before Eaſter.	Daniel. ix.	Jere. xxxi.

	Mattens.	Euenlong.
Good fryday.	Genelis. xxii.	Elay. liii.
Easter Euen.	zachary. ix.	Exod. xiii.
Mundaye in Easter weke.		
Fyrst Lesson.	Exod. xvi.	Exod. xvii.
Second Lesson.	Math. xxviii.	Actes. iii.
Tuesdaye in Easter weke.		
Fyrst Lesson	Exod. xx.	Exod. xxxii.
Second Lesson.	Luk. xxiiii. vnto And behold two of them.	i. Cozin. xv.
Saint Marke	Eccle. iiii.	Eccle. v.
Saint Philip and Jacob.	Eccle. vii.	Eccle. ix.
Ascention day.	Deut. x.	iiii. kyng. ii.
Mundaye in whitson weke.	Gene. xi. vnto.	Num. xi. gather
i. Lesson.	These are the generation of Sem.	vnto me .70. men. &c. vnto. Moyses and the elders returned.
ii. Lesson.	i. Cozin. xii.	
Tuesdaye in whitson weke.	i. kyng. xix. Dauid came to Saul in Ramatha. &c.	Deut. xxx.
S. Barnabe.		
Fyrst Lesson.	Eccle. x.	Eccle. xii.
Second Lesson.	Actes. xiiii.	Act. xv. vnto After certain dayes
S. Joh Baptist.		
Fyrst Lesson.	Mala. iii.	Mala. iiii
Second Lesson.	Math. xiii.	Math. xiiii vnto. When Jesus hearde.

	Mattens.	Euensong.
Saint Peter.		
i. Lesson	Eccle. xv	Eccle. xix
ii. Lesson.	Actes. iii	Actes. iiii
S. James.	Eccle. xxi	xxiii
S. Barthelmew	xxv	xxix
S. Mathewe	xxxv	xxxviii
S. Michaell.	xxxix	xliiii.
Saint Luke	li	Job. i.
Saint Simon and Jude		
i. Lesson	Job xxiiii. xxv.	xlii.
All Saintes.		
i. Lesson	Wisdom. iii. vnto. Blessed is rather the Baron.	Wisdome. v. vnto. His ielously also.
ii. Lesson.	Hebr. xi. xii. Sayntes by fayth. vnto. If you endure chastenyng.	Apoca. xix. vnto. And I sawe an Aungell stand.

¶ Proper Psalmes on certayne dayes.

	Mattens.	Euenlong.
Chrift nas day.	Pſalme. xix xlv lxxxv	lxxxix. Cx. Cxxxii
Eaſter day.	ii lvii Cxi	Cxiii. Cxiiii. Cxviii.
Aſcention day.	viii xv xxi	xxiiii. lxviii. Cviii.
whitſunday.	xlv lxvii	Ciiii. Cxlv.

The order where Mor-nynge and Euenynge prayer shalbe vsed and sayde.

¶ The Morninge and Euenyng prayer shalbe vsed in the accustomed place of the Church, Chappel, or Chauncell, except it shalbe otherwise determined by the Ordinary of the place. And the Chaunsels shal remayns as they haue done in tymes paste.

¶ And here is to be noted, that the Minister at the time of the communion, and at all other tymes in his ministracion, shall vse suche ornamentes in the church, as were in vse by authoritie of Parliament, in the seconde yere of the raigne of king Edwarde the vyrt, accordyng to the acte of Parliament set in the beginninge of this booke.

¶ An order for Mornynge prayer dayly throughout the yeare.

¶ At the beginning both of Mornynge prayer, and lykewyse of Eueninge prayer, the Minister shal reade with a loude voyce some one of these sentences of the scryptures that folowe. And then he shall say that which is written after the sayd sentences.

AT what time soeuer a synner doth repent him of his synne, from the bottome of hys hart: I will put al hys wickednesse out of my remembraunce sayeth the Lorde. Ezech. 18

I do knowe mine owne wickednesse, and my synne is alway against me. Psal. li.

Turne thy face away from our sinnes (O Lord) and blot out all our offences. Psal. li.

A sorowful spirite, is a sacrifice to GOD: des-

ſpiſe not (O Lorde) humble and contrite hartes.

Rent your hartes, and not your garmentes, & turne to the lorde your God: becauſe he is gentle and mercifull, he is pacient and of muche mercy, and ſuch a one that is ſory for your afflictions.

Dani. ix. To thee O lorde God belongeth mercy and forgeuenes: for we haue gone awaye from thee, and haue not harkened to thy voyce, whereby we myght walke in thy lawes, whiche thou haſt appoynted for vs.

Iere. ii. Correct vs O lorde, and yet in thy iudgement, not in thy fury, leaſt we ſhoulde be conſumed and brought to nothyng.

Mat. iii. Amende your lyues, for the kyngdome of God is at hande.

Luke. xv I wyll go to my father and ſay to hym: father I haue ſynned agaynſt heauen, and againſt thee, I am no more worthy to be called thy ſonne.

Pſa. cxliii Enter not into iudgement with thy ſeruauntes, O lord: for no fleſh is ryghteous in thy ſight.

i. Iohn. i If we ſay that we haue no ſynne, we deceyue our ſelues, and there is no trueth in vs.

DEarely beloued brethren, the ſcripture moueth vs in ſundrye places to acknowledge and confeſſe our manyfolde ſinnes and wickednes, and that we ſhoulde not diſſemble nor cloke thē before the face of almightie God oure heauenly father, but confeſſe them with an humble, lowly, penitent, and obedient harte: to thende that we may obtayne forgeuenes of the ſame by hys infinite goodnes and mercy. And although we ought

at

at all tymes, humbly to acknowledge our synnes before God: yet ought we moste theifely so to do, when we assemble and meete together, to render thankes for the great benefites that we haue receyued at hys handes, to set forth hys moste worthy prayse, to heare hys moste holy worde, and to aske those thynges which be requisite and necessary as well for the body as the soule. Wherefore I praye and beseche you, as many as be here present, to accompany me with a pure harte and humble voyce, vnto the throne of the heauenlye grace, saying after me.

¶ A generall confession to be sayde of the whole congregation after the Minister, knelynge.

ALmyghtie and moste mercyfull father, we haue erred and strayed frō thy wayes like lost sheepe. We haue followed to muche the deuyses and desyres of our owne hartes. We haue offended agaynste thy holye lawes. We haue left vndone those thinges which we ought to haue done, and we haue done those thynges whiche we ought not to haue done, and there is no healthy in vs: but thou (O lorde) haue mercy vpon vs miserable offēdours. Spare thou them O God, which confesse their faultes. Restore thou them that be penitent, according to thy promises declared vnto mankind, in Christ Jesu our lorde. And graunt, O moste mercyfull father, for hys sake, that we maye heareafter lyue a godly, ryghteous and sober lyfe, to the glory of thy holy name. Amen.

¶ The absolution to be pronounced by the Minister alone.

ALmyghtie God, the father of our Lorde Jesus Chryst, whiche desyreth not the death of a synner, but rather that he may turne from hys wyckednes and lyue: and hath geuen power and commaundement to his ministers, to declare and pronounce to his people beyng penitent, the absolution and remission of their synnes: he pardoneth and absolueth all them whiche truely repent, and vnfaynedly beleue hys holye Gospell. Wherefore we beseche him to graunt vs true repentaunce, and hys holy spirite, that those thynges may please him which we do at thys present, and that the rest of our life hereafter may be pure and holy, so that at the laste we may come to hys eternall ioy, through Jesus Chryst our Lord.

¶ The people shall aunswere. Amen.

¶ Then shall the Minister begyn the Lordes prayer with a loude voyce.

OUr father which art in heauen, halowed bee thy name. Thy kyngdome come. Thy wyll be done in earth as it is in heauen. Geue vs thys day oure dayly bread. And forgeue vs our trespasses, as we forgeue them that trespasse agaynst vs. And leade vs not into temptation. But delyuer vs from euyll. Amen.

¶ Then lykewise he shall say:

O Lorde open thou our lyppes.

Aunswere:

And our mouth shall shewe forth thy prayse.

Priest.

O God

O God make spede to saue vs.

¶ Aunswere.

O Lorde make haste to helpe vs.

¶ Priest.

Glory be to the father, and to the sonne, and to the holy ghost.

As it was in the begynnyng, is nowe, &c.

Prayse ye the Lorde.

¶ Then shalbe sayde or song this Psalme folowyng.

O Come let vs syng vnto the Lord: let vs hartely reioyce in the strength of our saluacion.

Lette vs come before his presence with thankesgeuyng: and shew our selues glad in him with Psalmes.

For the Lorde is a great God: and a great kyng aboue all gods.

In his hande are all the corners of the earth: and the strength of the hylles is his also.

The sea is his, and he made it: and his handes prepared the drye lande.

O Come, let vs worshyp and fall downe: and knele before the Lorde our maker.

For he is the Lorde our God: and we are the people of his pasture, & the shepe of his handes.

To daye yf ye will heare his voyce, harden not your heartes: as in the prouocation, and as in the day of temptacion in the wyldernesse.

When your fathers tempted me: proued me, and sawe my workes.

Forty yeres long was I greued with this generation, and sayde: it is a people that do erre in theyr heartes, for they haue not knowen my wayes.

Unto whom I ſware in my wrath: that they ſhoulde not enter into my reſt.

Glory be to the father. &c. As it was in the. &c.

¶ Then ſhall folowe certayne Pſalmes in order, as they be appoynted in a Table made for that purpoſe: except there be proper Pſalmes appoynted for that day. And at thend of euery Pſalme throughout the yere, and likewiſe in thende of Benedictus, Benedicite, Magnificat, and Nunc dimittis, ſhalbe repeated.

Glory be to the father, and to the ſonne. &c.

¶ Then ſhalbe read two Leſſons diſtinctly with a loude voyce, that the people may heare. The firſt of thold Teſtament, the ſecond of the new. Lyke as they be appointed in the kalender, except there be proper leſſons aſſigned for that day: the miniſter that readeth the leſſō, ſtandyng and turnyng hym ſo, as he may beſt be heard of all ſuch as be preſent. And before euery leſſon, the miniſter ſhall ſay thus. The firſt, ſeconde, thyrde, or fourth Chapiter of Geneſis or Exodus, Mathewe, Marke, or other lyke, as is appoynted in the kalender. And in the ende of euery Chapiter he ſhall ſay.

¶ Here endeth ſuch a Chapiter of ſuch a booke.

¶ And to thende the people may the better heare, in ſuche places where they do ſyng, there ſhal the Leſſons be ſong in a playne tune, after the maner of diſtinct readyng: & lykewyſe the Epyſtle and Goſpell.

¶ After the fyrſt Leſſon, ſhall folowe Te deum laudamus, in Engliſhe, dayly, throughout the whole yeare.

Te deum laudamus.

WE prayſe thee, O God: we knowledge thee to be the Lorde.

All the earth doth worſhyp thee: the father euerlaſtyng.

To thee al Aungels crye aloude: the heauens and all the powers therin.

To thee Cherubin and Seraphin: continually do crye. Holy, holy, holy: lorde God of Sabaoth.

Heauen and earth are full of the Maieſtie of thy

thy glory.
The glorious company of the Apostles, praise the
The goodly felowship of the Prophetes prayse the.
The noble army of Martirs, prayse thee.
The holy Churche throughout all the world doth knowledge thee.
The father of an infinite maiestie.
Thy honorable, true, and onely sonne.
Also the holy ghost the comforter.
Thou art the kyng of glory, O Christ.
Thou art the euerlastyng sonne of the father.
When thou tokest vpon thee to delyuer man:
thou dyddest not abhorre the virgins wombe.
When thou hadst ouercomed the sharpenesse of death, thou dydst open the kyngdome of heauen to all beleuers.
Thou sittest on the ryght hande of God, in the glory of the father.
We beleue that thou shalt come to be our iudge.
We therfore pray thee helpe thy seruauntes whō thou hast redeamed with thy precious bloud.
Make them to be numbred with thy saintes in glory euerlastyng.
O lorde saue thy people: & blesse thine heritage.
Gouerne them and lyft them vp for euer.
Day by day we magnifie thee.
And we worshyp thy name euer worlde without ende.
Vouchsafe (O lorde) to kepe vs this day without sinne.
O lord haue mercy vpō vs, haue mercy vpō vs.
O lord, let thy mercy lyghten vpon vs: as our trust is in thee.

O lorde

O Lorde in thee haue I trusted: let me neuer be confounded.

Or this Canticle. *Benedicite omnia opera. &c.*

Benedicite.

O All ye woorkes of the Lorde, bleſſe ye the Lorde: prayſe hym and magnyfye hym for euer.

O ye Aungelles of the Lorde, bleſſe ye the lorde: prayſe ye hym, and magnifie hym for euer.

O ye heauens bleſſe ye the lorde: prayſe hym and magnifie hym for euer.

O ye waters that be aboue the firmament, bleſſe ye the lorde: prayſe hym and magnifie hym for euer.

O all ye powers of the Lorde, bleſſe ye the lord: prayſe hym and magnifie hym for euer.

O ye Sunne and Moone, bleſſe ye the lorde: prayſe hym and magnifie hym for euer.

O ye ſtarres of heauen, bleſſe ye the lord: prayſe hym and magnyfye hym for euer.

O ye ſhowres and deawe, bleſſe ye the lorde: prayſe hym and magnifie hym for euer.

O ye wyndes of God, bleſſe ye the lorde: prayſe hym and magnifie hym for euer.

O ye fyre and heate, bleſſe ye the lorde: prayſe hym and magnyfye hym for euer.

O ye Wynter and Sommer, bleſſe ye the lord: prayſe hym and magnifie hym for euer.

O ye dewes and froſtes, bleſſe ye the lord: prayſe hym and magnifie hym for euer.

O ye froſt and colde, bleſſe ye the lorde: prayſe hym and magnyfye hym for euer.

O ye Iſe and ſnowe, bleſſe ye the lorde: prayſe

hym

hym and magnyfye hym for euer.

O ye nyghtes and dayes, bleſſe ye the lorde: prayſe hym and magnifye hym for euer.

O ye lyght and darkeneſſe, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O ye lyghtnynges and cloudes, bleſſe ye the lorde: prayſe hym and magnifie hym for euer.

O let the earth bleſſe the lord: yea, let it praiſe hym and magnifie hym for euer.

O ye mountynes and hylles, bleſſe ye the lorde: prayſe hym and magnyfye hym for euer.

O all ye grene thynges vpon the earth, bleſſe ye the lorde: prayſe him and magnifie hym for euer.

O ye welles bleſſe ye the lorde: prayſe hym and magnifie hym for euer.

O ye ſeas and flouds, bleſſe ye the lord: prayſe hym and magnifie hym for euer.

O ye whales, and all that moue in the waters bleſſe ye the lorde: prayſe hym and magnifie hym for euer.

O all ye foules of the ayre, bleſſe ye the lorde: prayſe hym and magnifie hym for euer.

O al ye beaſtes and cattayle, bleſſe ye the lord: prayſe hym and magnifie hym for euer.

O ye chyldren of men, bleſſe ye the lorde: praiſe hym and magnyfye hym for euer.

O let Iſraell bleſſe the lorde: prayſe hym and magnifie hym for euer.

O ye Prieſtes of the lorde, bleſſe ye the lorde: prayſe hym and magnifie hym for euer.

O ye ſeruauntes of the lorde, bleſſe ye the lord: prayſe hym and magnifie hym for euer.

O ye ſpirites & ſoules of the ryghteous; bleſſe

ye

ye the lorde: prayse hym & magnifie hym for euer.

O ye holy and humble men of hearte, blesse ye the lorde: prayse hym and magnifie hym for euer.

O Ananias, Azarias, and Misael, blesse ye the lorde: prayse hym and magnifie hym for euer.

Glory be to the father, and to the sonne. &c.

As it was in the begynnyng, is nowe. &c.

¶ And after the seconde lesson, shalbe vsed and sayde Benedictus in Englysshe, as foloweth.

Benedictus.

BLessed be the lorde God of Israell: for he hath visited & redeamed his people. And hath raysed vp a myghtye saluacion for vs: in the house of his seruaunt Dauid.

As he spake by the mouth of his holy Prophetes: which hath ben sence the worlde began.

That we shoulde be saued from our enemies: and from the handes of all that hate vs.

To perfourme the mercy promysed to our forefathers: and to remember his holy couenaunt.

To perfourme the othe which he sware to our forefather Abraham: that he would geue vs.

That we beyng delyuered out of the handes of our enemies: myght serue hym without feare.

In holynesse and ryghteousnes before him: all the dayes of our lyfe.

And thou chylde shalt be called the Prophet of the highest: for thou shalt go before the face of the Lorde to prepare his wayes.

To geue knowledge of saluation vnto his people: for the remission of theyr synnes.

Through the tender mercy of our God: whereby the day spryng from an hygh, hath visited vs.

To

To geue lyght to them that sitte in darkenesse and in the shadow of death: and to guide our fete into the way of peace.

Glory be to the father, and to the sonne. &c.

As it was in the begynnyng, is now. &c.

¶ Or this. C. Psalme. Jubilate.

Iubilate.

DBe ioyfull in the Lord (all ye landes:) serue the lord with gladnesse, and come before his presence with a song.

Be ye sure that the Lorde he is God: it is he that hath made vs, and not we our selues, we are his people, and the shepe of his pasture.

O go your waye into his gates with thankes geuyng, & into his courtes with prayse: be thankfull vnto hym, and speake good of his name.

For the Lorde is gracious, his mercy is euerlastyng: and his trueth endureth from generation to generation.

Glory be to the father, and to the sonne, and to the holy ghost.

As it was in the begynnyng, is now, and euer shalbe worlde without ende. Amen.

¶ Then shalbe sayde the Crede, by the Minister and the people, standyng.

IBeleue in God the father almyghtye, maker of heauen and earth. And in Jesus Christ his only sonne our Lord. Which was cõceaued by the holy ghost borne of the virgin Marye. Suffred vnder Ponce Pilate, was crucified, dead, and buryed. He descended into hell. The thyrde day he rose agayne from the dead.

He

He ascended into heauen, and sitteth on the right hande of God the father almyghtie. From thence shall he come to iudge the quicke and the dead. I beleue in the holy ghoste. The holye Catholyke Churche, the Communion of Saintes. The forgeuenesse of sinnes. The resurrection of the body. And the lyfe euerlastyng. Amen.

¶ And after that, these prayers folowyng, aswell at Euenyng prayer as at Morning prayer, all deuoutly kneelyng. The Minister fyrst pronouncyng with a loude voyce.

The Lorde be with you.

¶ Aunswere.

And with thy spirite.

¶ The Minister.

Let vs pray.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

¶ Then the Minister, Clerkes, and people shall saye the Lordes prayer in Englyshe, with a loude voyce.

Our father which art in heauen. &c.

¶ Then the Minister standyng by shall say.

O Lorde shewe thy mercy vpon vs.

¶ Aunswere.

And graunt vs thy saluation.

¶ Priest.

O Lorde saue the Quene.

¶ Aunswere.

And mercifully heare vs when we call vpon the.

¶ Priest.

Indue thy ministers with ryghteousnes.

¶ Aunswere.

And make thy chosen people ioyfull.

¶ Priest.

O Lorde saue thy people.

¶ Aun-

Aunswere.

And blesse thyne inheritaunce.

Priest.

Geue peace in our tyme, O Lorde.

Aunswere.

Because there is none other that fighteth for vs, but onely thou O God.

Priest.

O God make cleane our hartes within vs.

Aunswere.

And take not thy holy spirite from vs.

¶ Then shall folowe three collectes. The fyrst of the day, which shalbe the same that is appoynted at the Communion. The seconde for peace. The thyrde for grace to lyue wel: And the two last Collectes shal neuer alter, but dayly be sayde at mornynge prayer, throughout al the yeare as followeth.

¶ The seconde Collect for peace.

O God, whiche art aucthour of peace, and louer of concord, in knowledge of whom standeth our eternall lyfe, whose seruyce is perfect fredome: defend vs thy humble seruauntes in all assaultes of our enemyes, that we surely trustinge in thy defence, may not feare the power of anye aduersaries: through the myghte of Jesus Christ our Lorde. Amen.

¶ The thyrde Collect for grace.

O Lord our heauenly father, almighty & euerlasting god, which hast safely brought vs to the beginning of this day: defende vs in the same with thy mightie power, and graunt that this day we fal into no sinne, neither runne into any kind of daũger: but that al our doynges may be ordered by thy gouernaunce, to doe alwayes that is righteous in thy sight: through Jesus Christ our Lorde. Amen.

An

¶ An order for Euening prayer throughout the yere.

¶ The Priest shall say.

¶ Our father which art. &c.

¶ Then lykewyse he shall say.

O Lorde open thou our lyppes.

¶ Aunswere.

And our mouth shall shewe forth thy prayse.

¶ Priest.

O God make spede to saue vs.

¶ Aunswere.

O Lorde make haste to helpe vs.

¶ Priest.

Glory be to the father, and to the sonne, and to the holy ghost.

As it was in the begynnyng, is nowe. &c.

¶ Prayse ye the lorde.

¶ Then Psalmes in order as they be appointed in the Table for Psalmes, except there be proper Psalmes appointed for that daye. Then a Lesson of the olde Testament, as is appointed lykewise in the kalender, except there be proper Lessons appointed for that day. After that, Magnificat in Englyshe, as foloweth.

Magnificat.

MY soule doeth magnifie the Lord: and my spirite hath reioyced in GOD my sauiour.

For he hath regarded: the lowlynes of his handemayden.

For beholde from henceforth: all generations shall call me blessed.

For he that is mightie hath magnified me: and holy is his name.

And hys mercy is on them that feare hym: throughout all generations.

He

He hath shewed strength with hys arme: he hath scattered the proude in the imagination of theyr hartes.

He hath putte downe the myghtie from theyr seate: and hath exalted the humble and mekе.

He hath fylled the hungry with good thynges: and the ryche he hath sent empty away.

He remembrynge hys mercy, hath holpen hys seruaunt Israell: as he promysed to our forefathers Abraham, and his sede for euer.

Glory be to the father, and to the sonne, and to the holy ghost.

As it was in the beginninge, is nowe, and euer shalbe: worlde without ende. Amen.

¶ Or els thys psalme.

Cantate domino. Psalm. xcviii.

O Synge vnto the Lorde a newe songe: for he hath done marueylous thynges.

With hys owne ryght hande, and with hys holy arme, hath he gotte̅ himself the victory.

The Lorde declared his saluation, hys ryghteousnes hath he openly shewed, in the syght of the Heathen.

He hath remembred hys mercy and trueth towarde the house of Israel: and al the endes of the worlde haue sene the saluation of our God.

Shewe your selues ioyfull vnto the Lorde, all ye landes: synge, reioyce and geue thankes.

Prayse the Lorde vpon the harpe: synge to the harpe with a Psalme of thankesgeuyng.

With Trompettes also and Shawmes: O shew your selues ioyfull before the Lorde the kyng.

Let

Let the sea make a noyse, and all that therein is: the rounde worlde, and thei that dwell therein.

Let the floudes clap theyr handes, and let the hylles be ioyfull together before the Lorde: for he is come to iudge the earth.

With righteousnes shall he iudge the worlde: and the people with equitie.

Glory be to the father, and to the sonne. &c.

As it was in the beginninge, is nowe. &c.

¶ Then a Lesson of the newe Testament. And after that, Nunc dimitis in Englyshe as followeth.

LOrde nowe lettest thou thy seruaunt depart in peace: accordyng to thy worde.

For mine eyes haue sene thy saluation.

Whiche thou haste prepared before the face of all people.

To be a lyght to lyghten the Gentyles: and to be the glory of thy people Israell.

Glory be to the father, and to the sonne. &c.

As it was in the begynnynge, is nowe. &c.

¶ Or els thys Psalme.

Deus misereatur. Psl. lxvii.

GOD be mercifull vnto vs, and blesse vs: and shewe vs the light of his countenaunce, and be mercifull vnto vs.

That thy way may be knowen vpon earth: thy sauing healthy amonge all nations.

Let the people prayse thee O God: yea let all the people prayse thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nacions vpon earth.

Let

Let the people prayse thee O God: let all the people prayse thee.

Then shall the earth bryng forth her increase: & god, euen our owne god shal geue vs his blessing.

God shall bielle vs, & all the endes of the world shall feare him.

Glory be to the father, and to the sonne. &c.

As it was in the begynnyng, is nowe. &c.

¶ Then shall folowe the Crede with other prayers, as is before appoynted at Mornynge prayer after Benedictus. And with three Collectes: Fyrst of the day, the second of peace, thyrde, for ayde agaynst all perylles, as hereafter foloweth: whiche two last Collectes shalbe dayly sayde at Euenynge prayer without alteration.

¶ The seconde Collecte at Euenynge prayer.

O God, from whom all holy desyres, all good counsayles, and all iust workes do procede: geue vnto thy seruauntes that peace, which the worlde cannot geue: that both our heartes may be set to obeye thy commaundementes, and also that by thee, we beynge defended from the feare of our enemyes, may passe our tyme in reste & quietnes: through the merites of Jesus Christ our sauiour. Amen.

¶ The thyrde Collecte, for ayde agaynst all perylles.

LIghten our darkenes we beseech thee, O lord, and by thy great mercy defend vs from al perylles & daungers of this nyght, for the loue of thy only sonne our sauiour Jesus Christ. Amē.

¶ In the feastes of Christmas, the Epiphanie, Saint Mathie, Easter, Thassention, Pentecost, saint John Baptist, saint James, saint Bartholomew, saint Mathewe, saint Simon and Jude, saint Andrewe, and Trinite Sunday: shalbe songe or sayd immediatly after Benedictus this confession of our Christian fayth.

Quicunque vult

Whosoeuer wyll bee saued: before all thinges it is necessary that he hold the Catholike fayth.

Which faith except euery one do kepe holye and vndefyled: without doubt he shall perysshe euerlastingly.

And the Catholike faith is this: that we worshyp one God in trinitie, and trinitie in vnitie.

Neyther confoundynge the persons: nor deuidyng the substaunce.

For there is one person of the father, another of the sonne, and another of the holy ghost.

But the Godhead of the father, of the sonne, & of the holy ghost is all one: the glory equall, the maiestie coeternall.

Suche as the father is, such is the sonne: and such is the holy ghost.

The father vncreate, the sonne vncreate: and the holy ghost vncreate.

The father incomprehensible, the sonne incomprehensible: and the holi ghost incomprehensible.

The father eternall, the sonne eternall: and the holy ghost eternall.

And yet they are not three eternalles: but one eternall.

As also there be not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

So likewise the father is almightie, the sonne almightie, and the holy ghost almightie.

And yet they are not three almighties: but one almightie.

So the father is God, the sonne is God: and the holy

holy ghost is God.

And yet are they not three gods: but one god.

So likewise the father is Lord, the sonne Lord: and the holy ghost Lord.

And yet not three Lordes: but one Lorde.

For lyke as we be compelled by the Christian veritie, to acknowledge euery person by hym self to be God and Lorde.

So are we forbydden by the Catholike religion: to say there be three Gods or three Lordes.

The father is made of none: neither created nor begotten.

The sonne is of the father alone: not made, nor created, but begotten.

The holy ghost is of the father & of the sonne: neither made, nor created, nor begotten, but proceding

So there is one father, not three fathers; one sonne, not three sonnes: one holy ghost, not three holy ghostes.

And in this Trinitie, none is afore or after other: none is greater nor lesse then another.

But the whole three persons: be coeternall together and coequall.

So that in all thynges as is aforesayde, the vnitie in Trinitie, and the Trinitie in vnitie, is to be worshipped.

He therfore that wil be saued: must thus thinke of the Trinitie.

Furthermore, it is necessary to euerlasting saluacion: that he also beleue ryghtly in the incarnacion of our Lorde Iesu Christ.

For the right faith is, that we beleue and confesse: that our Lorde Iesus Christe the sonne of

God, is God and man.

God of the substaunce of the father, begotten before the worldes: and man of the substaunce of his mother, borne in the worlde.

Perfect God, and perfect man: of a reasonable soule, and humaine flesche subsistyng.

Equal to the father as touchyng his godhead: & inferiour to the father, touchinge his manhod.

Who although he be God & man: yet he is not two, but one Christ.

One, not by conuersion of the Godhead into flesche, but by takyng of the manhod into God.

One altogether, not by confusiō of substaunce: but by vnitie of person.

For as the reasonable soule and flesche is one man: so god and man is one Christ.

Who suffred for our saluacion: descended into hell, rose agayne the thyrde day from the dead.

He ascended into hequen, he sitteth on the right hand of the father, God almightie: from whence he shall come to iudge the quicke and the dead.

At whose comminge all men shall ryse agayne with theyr bodyes: and shall geue accoumpt for theyr owne workes.

And they that haue done good, shal go into life euerlastyng: and they that haue done euyl, into euerlasting fyre.

This is the Catholyke fayth, whiche except a man beleue faithfully, he can not be saued.

Glory be to the father and to the sonne. &c.

As it was in the begynnyng, is nowe. &c.

¶ Thus endeth the order of Mornyng and Euenyng prayer, throughout the whole yeare.

¶ Here foloweth the

Letany to be vsed vpon Sundayes, Wednisdayes and Frydayes, and at other tymes when it shalbe commaunded by the Ordinary.



God the father of heauen: haue mercy vpon vs miserable synners.

O God the father of heauen: haue mercye vpon vs miserable synners.

O god the sonne redeamer of the worlde: haue mercy vppon vs miserable synners.

O God the sonne redemer of the worlde: haue mercy vpon vs miserable synners.

O God the holi ghost, proceading from the father and the sonne: haue mercye vppon vs myserable synners.

O God the holy ghost, proceadynge from the father and the sonne: haue mercy vpon vs miserable synners.

O holy, blessed, and glorious Trinitie, three persons, and one God: haue mercy vppon vs miserable synners.

O holy, blessed, and glorious Trinitie, thre persons and one God: haue mercy vpon vs miserable synners.

Remembre not lord our offences, nor the offences of our forefathers, neither take thou vengeaunce of our sinnes: spare vs good Lorde, spare thy people whom thou hast redemed with thy most precious bloud, and be not angry with vs for euer.

Spare vs good Lorde.

From al euil and myschiefe, from synne, from the craftes and assautes of the deuil, from thy wrath, and from euerlasting damnation.

Good Lorde delyuer vs.

From al blindnes of hart, from pryde, vaineglory and hipocrisie, from enuye, hatred and malice,

and al vncharitablenes.

Good lorde delyuer vs.

From fornication and al other deadly synne, and from al the deceytes of the worlde, the flesche and the deuyll.

Good lorde delyuer vs.

From lightning and tempestes, from plage, pestilence, and famyne, from battayle and murther, and from sodayne death.

Good lorde delyuer vs.

From sedicion and priuy conspiracy, from al false doctrine and heresie, from hardenes of heart, and contempt of thy worde and commaundement.

Good lorde delyuer vs.

By the misterye of thy holye incarnatyon, by thy holye Natiuitie and Circumcysyon, by thy baptisme, fasting and temptation.

Good lorde delyuer vs.

By thyne agony and bloudy sweate, by thy crosse and passyon, by thy precious death and buryall, by thy glorious resurrection and ascentyon, and by the comming of the holy Ghost.

Good lorde delyuer vs.

In all tyme of our tribulation, in al tyme of our wealth, in the houre of death, and in the daye of iudgement.

Good lorde delyuer vs.

We sinners do beseche thee to heare vs (O Lorde God) and that it maye please thee to rule and gouerne thy holy Churche vniuersally in the ryght waye.

We beseche thee to heare vs good Lorde.

That it may plese thee to kepe and strengthen in the true worshyppyng of thee, in ryghteousnes & holynesse

holynesse of life, thy seruaunt Elizabeth our most gracious Quene and gouernour.

We beseche thee to heare vs good Lorde.

That it may please thee to rule her heart in thy fayth, feare and loue, and that she may euermore haue affiaunce in thee, and euer seke thy honour and glory.

We beseche thee to heare vs good Lorde.

That it maye please thee to be her defender & keper, geuyng her the victory ouer al her enemies.

We beseche thee to heare vs good Lorde.

That it may please thee to illuminate al bishops, pastours, and ministers of the Church, with true knowledge and vnderstandyng of thy worde: and that both by their preachyng and lyuyng, they may set it foorth and shewe it accordyngly.

We beseche thee to heare vs good Lorde.

That it maye please thee to endue the Lordes of the counsayle, and all the nobilitie with grace, wysdome, and vnderstandyng.

We beseche thee to heare vs good Lorde.

That it may please thee to bless and kepe the Maiestrates, geuyng them grace to execute Iustyce, and to maintayne trueth.

We beseche thee to heare vs good Lorde.

That it may please thee to bless and kepe all thy people.

We beseche thee to heare vs good Lorde.

That it maye please thee to geue to all nations vnitie, peace, and concorde.

We beseche thee to heare vs good Lorde.

That

That it maye pleaſe thee to geue vs an hearte to loue and dread thee, and diligentlye to lyue after thy commaundementes.

We beſeche thee to heare vs good lorde.

That it may pleaſe thee to geue all thy people encreace of grace, to heare mekely thy woord, and to receyue it with pure affection, and to bring forth the fruites of the ſpirite.

We beſeche thee to heare vs good lorde.

That it may pleaſe thee to bryng into the way of trueth, all ſuch as haue erred and are deceyued.

We beſeche thee to heare vs good lorde.

That it may pleaſe thee to ſtrengthen ſuch as do ſtand, and to comfort and help the weake harted, and to raiſe vp them that fal, and finally to beat downe Sathan vnder our feete.

We beſeche thee to heare vs good lorde.

That it maye pleaſe thee to ſuccoure, helpe and comfort, all that be in daunger, neceſſitie and tribulation.

We beſeche thee to heare vs good lorde.

That it maye pleaſe thee to preſerue all that trauayle by lande or by water, al women labouring of chylde, al ſycke perſons, and yong children, and to ſhewe thy pitie vpon all priſoners & captiues.

We beſeche thee to heare vs good lorde.

That it maye pleaſe thee to defende and prouyde for the fatherles chyldren and wyddowes, and all that be deſolate and oppreſſed.

We beſeche thee to heare vs good lorde.

That it mai pleaſe the to haue mercy vpō al men

We beſeche thee to heare vs good lorde.

That it may pleaſe thee to forgeue our enemyes, perſecutors & ſlaunderers, & to turne their harts.

We

We beseche thee to heare vs good lorde.

That it maye please thee to geue and preserue to our vse, the kyndely fruites of the earth, so as in due tyme we may enioy them.

We beseche thee to heare vs good Lorde.

That it maye please thee to geue vs true repentaunce, to forgeue vs all our synnes, negligences and ignoraunces, and to endue vs with the grace of thy holye spirite, to amende our lyues accordyng to thy holy worde.

We beseche thee to heare vs good Lorde.

Sonne of God: we beseche thee to heare vs.

Sonne of God we beseche thee to heare vs.

O lambe of God that takest away the synnes of the worlde.

Graunt vs thy peace.

O lambe of God that takest awaye the synnes of the worlde.

Haue mercy vpon vs.

O Christ heare vs.

O Christ heare vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

¶ Our father whiche art in heauen. &c.

And leade vs not into temptation.

But deliuer vs from euyll. Amen.

¶ The Versicle.

O Lorde deale not with vs after our synnes.

¶ The Aunswere.

Neyther reward vs after our iniquities.

¶ Let vs pray.

O God

O God mercyfull father, that despysest not the sighyng of a contrite hearte, nor the desyre of such as be sorowful: mercifully assist our prayers that we make before thee in all our troubles and aduersities whensoeuer they oppresse vs. And graciously heare vs, that those euyls which the craft and subtiltie of the deuyll or man worketh against vs, be brought to naught, and by the prouidence of thy goodnes, they maye be dispersed, that we thy seruauntes beyng hurt by no persecutions, may euermore geue thankes vnto thee in thy holy Churche, through Iesus Christ our Lorde.

O Lorde aryse, helpe vs, and delyuer vs for thy names sake.

O God we haue heard with our eares, and our fathers haue declared vnto vs, the noble workes that thou dyddest in theyr dayes, and in the olde tyme before them.

O Lorde aryse, helpe vs and delyuer vs for thyne honour.

Glory be to the father, and to the sonne, & to the holy ghost. As it was in the begynnyng, is nowe and euer shalbe, worlde without ende. Amen.

From our enemies defende vs, O Christ.

Graciously loke vpon our afflictions.

Pitifully beholde the sorowes of our heart.

Mercyfully forgeue the synnes of thy people.

Fauourably with mercy heare our prayers.

O sonne of Dauid haue mercy vpon vs.

Both nowe and euer vouchsafe to heare vs, O Christ.

Graciously heare vs, O Christ.

Graciously heare vs, O Lorde Christe.

The

℣ The Verficle.

O Lorde let thy mercy be shewed vpon vs.

℟ The Aunswere.

As we do put our trust in thee.

Let vs pray.

WE humblye beseche thee, O father, mercyfully to loke vpon our infirmities, and for the glorye of thy names sake, turne from vs all those euylles that we most ryghteously haue deserued, and graunt that in all our troubles we may put our whole trust and confidence in thy mercy, and euermore serue thee in holynes and pureneſſe of lyuing, to thy honour and glory: Through our onely mediatour and aduocate Jesus Christ our Lorde. Amen.

℣ A prayer for the Quenes Maiestie.

O Lord our heauenly father, high and mighty, kyng of kinges, Lord of Lordes, the only ruler of Princes, which doest frō thy throne beholde all the dwellers vpon earth, most hartely we beseche thee with thy fauour to beholde our most gracious soueraigne lady Quene Elizabeth and so replenyshe her with the grace of thy holye spirit, that she may alway incline to thy wyll, & walke in thy way: indue her plētifully with heauenly gyftes, graunt her in health & wealth long to lyue, strengthe her that she may vanquiſhe and ouercome all her enemies. And finally after this lyfe, she may attayne euerlastyng ioy and felicitie, thorowe Jesus Christ our Lorde. Amen.

Almigh-

ALmighty and euerlasting god, whych onely worketh great meruailes, sende downe vpon our Bysshops and Curates, and al congregations committed to theyr charge, the healthfull spirite of thy grace, & that they maye truly please thee: Powre vpon them the contynuall dewe of thy blessyng: graũt this, O lord, for the honour of our aduocate & mediatour Jesus Christe. Amen.

¶ A prayer of Chrysostome.

ALmighty god, whyche hast geuen vs grace at thys time with one accord, to make our common supplications vnto thee, and doest promyse that when two or three bee gathered together in thy name, thou wylte graunte theyr requestes: fulfyl nowe O lord, the desyres and petycions of thy seruauntes as maye be moste expedient for them, grauntyng vs in thys worlde knowledge of thy trueth, and in the worlde to come lyfe euerlasting. Amen.

ii Cor. xiii.

THe grace of our lorde Jesus Chryst, and the loue of God, and the felowshyp of the holye ghost, be with vs all euermore. Amen.

¶ For rayne, yf the tyme require.

O God heauenly father, whiche by thy sonne Jesus Chryst, hast promised to al them that seeke thy kyngdome, and the ryghteousnes therof, al thynges necessary to theyr bodely sustenaũce: Send vs we beseche thee in this our necessitie such moderate rayne and showres, that we may receaue the fruites of the earth to our comfort, and to thy honour, through Jesus Chryste our lorde. Amen.

For

¶ For rayne wether.

O Lorde god, which for the synne of man didst once drowne al the world, except eyght persons, and afterward of thi great mercy didst promise neuer to destroy it so agayne: we humbly beseche thee, that although we for our iniquities haue worthely deserued this plague of rayne and waters, yet vpon our true repentaūce, thou wylt send vs such wether, wherby we may receaue the frutes of the earth in due season, and learne both by thy punyshment to amende our lyues, and for thy clemencie to geue thee prayse and glory: thorowe Iesus Christ our Lorde. Amen.

¶ In the time of dearth and famine.

O God heauenly father, whose gyfte it is that the rayne doeth fall, the earth is fruitefull, beastes increase, and fyshes do multiply: beholde we beseche thee thafflictions of thy people, and graunt that the scarcitie and dearth (whiche we do nowe most iustly suffer for our iniquitie) may through thy goodnes, be mercyfully turned into cheapenes and plentie for the loue of Iesu Christ our Lorde: to whom with thee and the holye ghost, &c.

¶ In the time of warre.

O Almighty god, king of al kinges, and gouernour of all thynges, whose power no creature is hable to resist, to whom it belongeth iustly to punyshe synners, and to be mercyfull to them that truely repent: saue and delyuer vs (we humbly beseche thee) from the handes of our enemyes: abate theyr pryde, asswage theyr malyce, and confounde theyr deuyses, that we beynge armed

med with thy defence, maye bee preserued euermore from all perils, to glorifie thee, which art the onely geuer of all victory: through the merites of thy only sonne Iesu Christ our Lord.

¶ In the time of any common plague or sickenes.

ALmightie God: whiche in thy wrath in the tyme of kyng Dauid, didst slea with the plague of pestilence, threscore and ten thousande, and yet remembryng thy mercy dydst saue the rest: haue pitie vppon vs miserable synners, that nowe are vilited with great sickenesse and mortalitie, that lyke as thou dydst then cõmaund thy Aungell to ceasse from punishyng: So it may now please thee to withdraw from vs this plage and greuous sickines: through Iesu Christe our Lorde.

O God, whose nature and propertie is euer to haue mercye, and to forgeue, receaue oure humble petitions, and though we bee tyed and bounde with the chayne of oure synnes: yet let the pitifulnesse of thy great mercye louse vs, for the honour of Iesus Christes sake our mediatour and aduocate. Amen.

¶ The Collectes

Epistles and Gospelles, to be vsed at the Celebracion of the Lordes supper and holy Communion, thorowe the yeare.

The.i. Sunday of Aduent.

¶ The Collecte.

ALmyghtye God geue vs grace that we maye cast away the workes of darkenesse, and put vppon vs the armour of lyght, nowe in the tyme of this mortall lyfe (in the which thy sonne Iesus Christ came to visite vs in great humilitie) that in the last day, when he shall come againe in hys gloryous maiestie, to iudge both the quicke and the dead, we may ryse to the lyfe immortall, through hym who liueth and raigneth with thee and the holy ghost, nowe and euer. Amen.

¶ The Epistle.

OWe nothynge to anye man, but thys, that ye loue one another. For he that loueth another, fulfylleth the lawe. For these commaundementes: Thou shalt not committe adultrye. Thou shalte not kyll. Thou shalt not steale. Thou shalt not beare false wytnesse. Thou shalt not lust: and so foorth (yf there be any other commaundement) it is all comprehended in this sayinge: namely. Loue thy neyghbour as thy selfe. Ro. xiii.

Loue

Loue hurteth not his neighbour: therfore is loue the fulfillyng of the law. This also, we know the season howe that it is time that we should nowe awake out of slepe, for nowe is our saluacion nerer then when we beleued. The nyght is passed, the day is come nye: let vs therefore caste awaye the dedes of darkenesse, and let vs put on the armour of lyght. Let vs walke honestly, as it were in the day light, not in eatinge and drinking, neither in chaumberynge and wantonnesse, neyther in stryfe and enuying, but put ye on the Lord Iesus Christ, and make not prouision for the flesshe, to fulfyll the lustes of it.

¶ The Gospell.

Mat. xxi. AND when they drewe nygh to Ierusalē, and were come to Bethphage vnto Mount Oliuete, then sent Iesus two of his disciples, sayinge vnto them: go into the towne that lieth ouer against you, & anone you shall fynde an Asse bound, and a colt with her: louse them & bryng them vnto me. And if any man say ought vnto you, say ye, the Lorde hath nede of them, & strayght way he will let thē go. All this was done that it might be fulfylled which was spoken by the Prophet, sayinge: Tell ye the doughter of Sion: beholde, thy kynge cōmeth vnto thee meke, sittyng vpon an Asse and a colt, the foale of the Asse vsed to the yoke. The disciples went & did as Iesus cōmaunded them, & brought the Asse & the colt, and put on them their clothes, & set him theron. And many of the people spred their garmentes in the waye. Other cutte down braunches frō the trees, & strawed them in the

the way. Moreouer, the people that went before, and they that came after cryed, saying: Hosanna to the sonne of Dauid: Blessed is he that cõmeth in the name of the Lorde, Hosanna in the highest. And whẽ he was come to Ierusalem, all the citie was moued, saying: who is this? And the people sayd: this is Iesus, the Prophet of Nazareth, a citie of Galile. And Iesus went into the temple of God, and cast out al them that solde and bought in the temple, and ouerthrewe the tables of the money chaungers, & the seates of them that sold doues, and sayd vnto thẽ: It is wrytten. My house shalbe called the house of prayer, but ye haue made it a denne of theues.

The second Sunday in Aduent.

¶ The Collect.

BLessed Lord, which hast caused all holy scriptures to be written for our learning: graunt vs that we maye in suche wyse heare them, reade, marke, learne, and inwardly digest them, that by pacience and comfort of thy holy worde, we may embrace, and euer holde faste the blessed hope of euerlastyng lyfe, which thou hast geuen vs in our Sauiour Iesus Christ.

¶ The Epystle.

WHatsoeuer thinges are wrytten afore tyme, they are wrytten for our learnyng, that we through pacience and comfort of the scriptures, might haue hope. The God of pacience and consolation, graunte you to be lyke mynded one towardes another, after the ensample of Christe Rom. xv

Jesu: that ye al agreing together, may with one mouth prayse God the father of our Lorde Jesu Christ: wherfore receiue ye one another, as Christ receiued vs to the prayse of God. And this I say: that Jesus Christ was a minister of the circumcision for the trueth of God, to confirme the promises made vnto the fathers: and that the Gentiles myght prayse God for his mercy, as it is written: For this cause I wyll prayse the among the Gentyles, and syng vnto thy name. And agayne he saith: Reioyce ye Gentyles with his people. And agayne: prayse the Lorde all ye gentyles, and laude him all ye nations together. And agayne (Esay saith) there shalbe the roote of Jesse, and he that shal ryse to raigne ouer the Gentiles, in him shall the Gentyles trust. The God of hope fyl you with all ioy and peace in beleuyng, that ye maye be ryche in hope, through the power of the holye ghost.

¶ The Gospell.

Luk.xxi. THere shalbe signes in the Sunne & in the Moone, and in the Starres: and in the earth the people shalbe at theyr wyttes ende, through dispayre. The sea and the water shall roare, & mens hartes shall fayle them for feare, & for lokyng after those thynges which shall come on the earth. For the powers of heauen shall moue: And then shall they see the sonne of man come in a cloude, with power and great glory. When these thinges begyn to come to passe, then loke vp, & lift vp your heades, for your redemption draweth nye. And he shewed them a similitude: beholde the fygge tree

and

and all other trees: when they shoote forth theyr buddes, ye se and know of your owne selues that sommer is then nye at hande. So lykewyse ye also (when ye see these thynges come to passe) be sure that the kyngdome of God is nye. Verely I say vnto you: this generation shall not passe, tyll all be fulfylled. Heauen and earth shall passe, but my worde shall not passe.

The thyrde Sunday in Aduent.

¶ The Collect.

LOrde we beseche thee geue eare to our prayers, and by thy gracious visitacion lyghten the darkenesse of our heart, by our Lorde Iesus Chryst.

¶ The Epystle.

LEt a man thus wise esteme vs, euen as the ministers of Chryst, and stewardes of the secretes of God. Furthermore, it is required of the stewardes, that a man be found faithfull: with me it is but a very smal thyng that I shoulde be iudged of you, eyther of mans iudgement: no, I iudge not myne owne selfe, for I knowe nought by my selfe, yet am I not therby iustified. It is the Lorde that iudgeth me. Therfore iudge nothyng before the tyme, vntyll the Lorde come, which wyll lyghten thynges that are hyd in darknes, and open the counsayles of the heartes, and then shall euery manne haue prayse of God. 1. Co. iiii

¶ The Gospell.

Mat. xi

WHen John beyng in prison, harde the workes of Chryste, he sent two of his disciples, and sayde vnto hym: Arte thou he that shall come: or do we loke for another? Jesus aunswered and sayde vnto them. Go and shewe John agayne what ye haue heard and sene. The blynde receaue their sight, the lame walke, the lepers are clensed, and the deafe heare, the dead are raysed vp, and the poore receaue the gladde tydynges of the Gospell: and happy is he that is not offended by me. And as they departed, Jesus began to say vnto the people concernyng John: What went ye out into the wyldernesse to see? A reede that is shaken with the wynde? or what went ye out for to see? A man clothed in soft rayment? Beholde, they that weare softe clothyng are in kynges houses. But what went ye out for to see? a Prophete? Verely I say vnto you, and more then a Prophete. For this is he of whom it is wrytten: Beholde, I sende my messenger before thy face, whiche shall prepare thy way before thee.

The fourth Sunday in Aduent.

¶ The Collecte.

LOrde rayse vp (we pray thee) thy power, and come among vs, and with great myght succour vs: that whereas (through our synnes and wickednesse) we be sore let and hyndred, thy bountifull grace and mercy (through the satisfaction of thy sonne our Lorde) may spedely delyuer vs: to whom with thee and the holy ghost, be honour

nour and glory worlde without ende. Amen.

¶ The Epistle.

REioyce in the lord alway, and agayne Phil. iiii
I saye reioyce. Let your softnes bee knowen to all menne: the Lorde is euen at hande. Be carefull for nothynge, but in all prayer and supplycation, let your peticion be manyfest vnto God, with geuynge of thankes. And the peace of God (whiche passeth all vnderstandynge) kepe youre hartes and mindes: through Christ Jesu.

¶ The Gospell.

THys is the recorde of Johan, when John. i.
the Jewes sent Priestes and Leuites from Jerusalem, to aske hym what art thou? And he confessed and denyed not, and sayde playnly: I am not Christ. And they asked hym, what then, art thou Helyas? and he sayeth: I am not. Art thou the Prophete? and he aunswered, no. Then sayde they vnto hym: what art thou, that we may geue an aunswere vnto them that sent vs? what sayest thou of thy selfe? he sayde: I am the voyce of a cryer in the wyldernes: make streight the way of the Lord, as sayd the Prophet Esay. And they which were sent were of the Pharisees, and they asked hym, and sayde vnto him: why baptisest thou then, if thou be not Christ, nor Helias, neyther that Prophete? Johan aunswered them, sayinge: I baptise with water, but there standeth one among you, whō ye know not: he it is, which though he came after me, was before me, whose shoe latchet I am not worthy to

vnloose. These thinges were done at Betha bara beyonde Iordane, where Iohn dyd baptise.

Christmas day.

¶ The Collecte.

ALmightie God, which hast geuen vs thy only begotten sonne to take our nature vppon hym, and this day to be borne of a pure virgin: Graunt that we beyng regenerate and made thy children by adoption and grace, maye dayly be renued by thy holy spirite, through the same our Lorde Iesus Christ: who lyueth and rayneth with, &c. Amen.

¶ The Epistle.

Hebre.1

GOD in times past, diuersly and many wayes spake vnto the fathers by Prophetes: but in these last dayes he hath spoken to vs by his own sonne, whom he hath made heyre of all thynges, by whom also he made the world. Whiche (sonne) beyng the bryghtnes of hys glory, & the very image of his substaunce, rulynge all thynges with the word of his power, hath by his owne person purged our sinnes, and sytteth on the ryght hande of the Maiestie on hygh: beyng so much more excellent then the Aungels, as he hath by inheritaūce obteyned a more excellent name then they. For vnto whiche of the Aungels sayd he at any time: Thou arte my sonne, thys day haue I begotten thee. And againe, I wil be his father, and he shal be my sonne. And agayne, when he bryngeth in the first begotten sonne into the worlde, he saith: and let al the Aungels of God worship hym. And

vnto

vnto the Aungels he saith: He maketh hys Aungels spirites, & his Ministers a flame of fyre. But vnto the sonne he saith: thy seate (O God) shalbe for euer and euer. The scepter of thy kingdome is a right scepter. Thou haste loued ryghteousnesse and hated iniquitie: wherfore god, euen thy God, hath annoynted thee with oyle of gladnes aboue thy felowes. And thou lord in the beginning hast layde the foundation of the earth: & the heauens are the workes of thy handes. They shall perysshe, but thou endurest: But they all shall waxe old as doth a garment, & as a vesture shalt thou chaunge them, and they shalbe chaunged. But thou arte euen the same, and thy yeares shall not fayle.

¶ The Gospell.

IN the beginninge was the worde, and the worde was with God, and GOD was the worde. The same was in the beginninge with GOD. All thynges were made by it, and without it was made nothynge that was made. In it was lyfe, and the lyfe was the lyght of men, and the lyght shyneth in the darkenes, and the darkenesse comprehended it not. There was sent from GOD a man whose name was John. The same came as a wytnesse, to beare witnesse of the lyght, that all men throughe hym myghte beleue. He was not that lyght, but was sent to beare wytnesse of the light. That light was the true light which lyghteth euery man that commeth into the worlde. He was in the worlde, and the worlde was made by hym, and the worlde knewe hym not. He came among his owne, and his owne receyued him not, John. i.

But as many as receyued hym, to them gaue he power to be made sonnes of God: euen them that beleued on his name, whiche were borne, not of bloud, nor of the wyll of the flesshe, nor yet of the wyll of man, but of God. And the same worde became flesshe, and dwelt amonge vs, and we sawe the glory of it, as the glory of the onely begotten sonne of the father, full of grace and trueth.

¶ Saint Steuens day.

¶ The Collecte.

GRaunt vs O lord, to learne to loue our enemies by the example of thy martyr Saynct Steuen, who prayed for his persecutours to thee: whiche lyuest. &c.

¶ Then shall folowe a Collect of the Natiuitie, which shalbe sayd continually vnto Newe yeres day.

¶ The Epistle.

Actes. vii

AND Steuen beinge full of the holy ghost, looked vp stedfastly with hys eyes into heauen, & saw the glory of god, & Jesus standinge on the ryght hand of god, and said: beholde, I see the heauens open, and the sonne of man standynge on the ryght hande of God. Then they gaue a shoute with a loude voyce, & stopped theyr eares, and ran vpon him al at once, and cast him out of the citie, and stoned him. And the witnesses laide downe their clothes at a young mans feete, whose name was Saule. And they stoned Steuen, calling on and saying: lord Jesu, receiue my spirite. And he kneled downe, and cryed with a loude voyce: Lorde, laye not thys sinne to theyr charge

charge. And when he had thus spoken, he fell a slepe.

¶ The Gospell.



Behold I sende vnto you Prophetes and wyse menne, and Scribes, and some of them ye shall kyll and crucifie, and some of them shal ye scourge in your Synagogues, and persecute them from citie to citie, that vppon you mai come al the righteous bloud which hath ben shed vpon the earth, from the bloud of ryghteous Abel, vnto the bloud of zacharias the sonne of Barachias whom ye slew betwene the temple and the aultare. Verely I saye vnto you, all these thynges shall come vpon this generation. O Ierusalem, Ierusalem, thou that kyllest the Prophetes and stonest them which are sent vnto thee: howe often would I haue gathered thy chyldren together, euen as the hen gathereth her chickins vnder her winges, and ye woulde not? Beholde, your house is left vnto you desolate. For I saye vnto you, ye shall not see me henceforth, tyll that ye say: Blessed is he that commeth in the name of the Lorde. Ma. xxiii

¶ Saint John Euangelistes day.

¶ The Collecte.

Mercyfull Lorde, we beseche thee to cast thy bryght beames of lyght vpon thy Church: that it beynge lightened by the doctryne of thy blessed Apostle and Euangelist John, may attayne to thy euerlasting gyftes. Through Iesus Chryst our Lorde, Amen.

The

¶ The Epistle.

1. Iohn. 1. THat which was from the beginning, which we haue hard, which we haue sene with our eyes, whiche we haue loked vpon, & our handes haue handled of the word of life. And the life appeared, & we haue sene, and beare witnes, & shew vnto you that eternall lyfe whiche was with the father, & appeared vnto vs. That which we haue sene and harde, declare we vnto you, that ye also mai haue felowship with vs, & that our felowship may be with the father & his sonne Iesus Christ. And this we write vnto you, that ye may reioyce, and that your ioy may be full. And this is the tidynges which we haue harde of him, and declare vnto you, that God is light, & in him is no darknes at al. If we say we haue felowship with him, and walke in darknes, we lye, and do not the trueth. But and yf we walke in lyght, euen as he is in lyght, then haue we felowship with hym, and the bloud of Iesus Christ his sonne, clenseth vs from al sinne. If we say we haue no sinne, we deceyue our selues, and the trueth is not in vs. If we knowledge our sinnes, he is faithfull and iust to forgeue vs our sinnes, and to clense vs from al vnrighteousnes. If we say we haue not synned, we make him a lyer, and his word is not in vs.

¶ The Gospell.

Iohn. xxi IEsus sayd vnto Peter: folowe thou me. Peter turned about, and sawe the disciple whō Iesus loued folowyng (whiche also leaned on his breast at supper, and said, lord: which is he that betrayeth thee?) when Peter

Peter therfore sawe him, he sayd to Iesus: Lord, what shall he here doe? Iesus sayde vnto him: If I will haue him to tary till I come, what is that to thee? Folowe thou me. Then went this saying abroade amonge the brethren, that, that disciple should not die, yet Iesus sayd not to him, he shall not dye: but yf I wyll that he tarye tyll I come, what is that to thee? The same Disciple is he which testifieth of these thinges, and wrote these thinges: & we knowe that his testimonye is true. There are also many other thinges which Iesus did, the which if thei should be written euery one, I suppose the world could not conteine the bokes that should be wrytten.

¶ The Innocentes day

¶ The Collecte.

ALmyghtie GOD whose prayse thys day the young Innocentes thy wytnesses haue confessed and shewed forth, not in speakyng, but in dying: mortifie and kill all vices in vs, that in our conuersation, our life may expresse thy faith, which with our tounges we do confesse: through Iesus Christ our Lorde.

¶ The Epistle.

ILoked, & loe, a lambe stode on the mount Sion, and with him an hundred and .xliiii. M. hauyng hys name & hys fathers name wrytten in their foreheades. And I hard a voyce from heauen, as the sound of many waters, and as the voyce of a great thunder. And I harde the voyce of harpers, harping with their harpes. And they song as it were a new song before ỹ seat, & before the .iiii. beastes and the elders, and no man could Apo. xiiii

learne

learne the song, but the hundred fortie and fours thousande, whiche were redemed from the earth. These are they which were not defyled with women, for they are virgins. These folow the lambe whersoeuer he goeth. These were redemed from men beyng the fyrst fruites vnto God, and to the lambe, and in theyr mouthes was found no gile: for they are without spotte before the throne of GOD.

¶ The Gospell.

Math. ii. THe Iungell of the Lorde appeared to Ioseph in a slepe, sayinge: aryse and take the chylde & his mother, and flee into Egypte, and be thou there till I bringe thee worde. For it wil come to passe, that Herode shall seeke the chylde to destroy hym. So when he awoke, he toke the chylde and hys mother by nyght and departed into Egypte, and was there vnto the death of Herode, that it myght be fulfylled which was spoken of the lord by the Prophete saying: out of Egipt haue I called my sonne. Then Herode when he sawe that he was moched of the wyse men, he was exceadynge wroth: and sent forth men of warre, and slewe all the children that were in Bethleem, and in al the coastes (as many as were two yeares olde or vnder) according to the time which he had diligently knowen out of the wise men. Then was fulfilled that which was spoken by the Prophet Ieremy, whereas he said: In Rama was there a voice harde, lamentacion, weppynge, and great mourning. Rachel weping for her children, and would not be comforted, because they were not.

The

The Sundaye after Chrystmas daye.

¶ The Collecte.

¶ Almyghtye God which hast geuen vs. &c.
As vpon Chrystmas day.

¶ The Epystle.

AND I saye, that the heyre (as long as he is a chyld) differeth not from a seruaunt, though he be Lorde of all, but is vnder tutours and gouernours, vntyll the tyme that the father hath appoynted. Euen so we also when we were childzen, were in bondage vnder the ordinaunces of the worlde: But when the tyme was full come, god sent his sonne made of a woman, and made vonde vnto the law, to redeme them which were vonde vnto the law: that we thzough election myght receiue the inheritaunce that belongeth vnto the naturall sonnes. Because ye are sonnes: God hath sent the spirite of his sonne into our hartes, which cryeth, Abba father. Wherfore nowe, thou art not a seruaunt but a sonne. If thou be a sonne, thou art also an heyre of God thzough Chryst. Gal. iiii.

¶ The Gospell.

THis is the booke of the generation of Jesus Christ, the sonne of Dauid, the sonne of Abzaham: Abzaham begate Isaac: Isaac begat Jacob: Jacob begat Judas and his bzethzen: Judas begat Phares and zaram of Thamar: Phares begat Esrom: Esrom begat Aram: Aram begat Aminadab: Aminadab begat Naasson: Naasson begat Salmon: Salmon begat Boos of Rahab: Boos Math. i.

Boos begat Obed of Ruth: Obed begat Jesse: Jesse begat Dauid the kyng: Dauid the kyng begat Salomon, of her that was the wyfe of Urie: Salomon begat Roboam: Roboam begat Abia: Abia begat Asa: Asa begat Josaphat: Josaphat begat Joram: Joram begat Osias: Osias begat Joatham: Joatham begat Achas: Achas begat Ezechias: Ezechias begat Manasses: Manasses begat Amon: Amon begat Josias: Josias begat Jechonias and his brethren, about the tyme that they were caryed awaye to Babilon. And after they were brought to Babilon, Jechonias begat Salathiell: Salathiell begat zorobabell: zorobabell begat Abiud: Abiud begat Eleachim: Eleachim begat Azor, Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: Eliud begat Eleazar: Eleazar begat Matthan: Matthan begatte Jacob: Jacob begat Joseph the husband of Mary, of whom was borne Jesus, euen he that is called Christe. And so all the generations from Abraham to Dauid are. xiiii. generations. And from Dauid vnto the captiuitie of Babilon, are xiiii. generations. And from the captiuitie of Babilon vnto Christ, are. xiiii. generations.

The byrth of Jesus Christ was on this wyse: When his mother Mary was maryed to Joseph (before they came to dwell together) she was foūd with chylde by the holy ghoste. Then Joseph her husband (because he was a ryghteous man, and would not put her to shame) was mynded priuily to depart from her. But whyle he thus thought: beholde, the aungell of the Lorde appeared vnto hym in slepe, saying: Joseph, thou sonne of Dauyd,

uyd, feare not to take vnto thee Mary thy wyfe: for that which is conceaued in her, commeth of the holy ghoſt. She ſhall bryng foorth a ſonne, & thou ſhalt call his name Jeſus: for he ſhall ſaue his people from theyr ſynnes.

All this was done that it myght be fulfylled which was ſpoken of the Lorde by the Prophete, ſaying: Behold, a mayde ſhalbe with chylde, and ſhall bryng foorth a ſonne, and they ſhall call his name Emanuall; which yf a man interprete, is as much to ſay, as God with vs. And Joſeph as ſone as he awoke out of ſlepe, dyd as the aungell of the Lorde had bydden hym: and he toke his wyfe vnto hym, and knewe her not tyll ſhe hadde brought foorth her fyrſt begotten ſonne, and called his name Jeſus.

The Circumciſion of Chryſt.

¶ The Collect.

ALmyghtie God, which madeſt thy bleſſed ſon to be circumciſed and obedient to the lawe for man: graunt vs the circumciſion of the ſpirite, that our heartes and all our members beyng mortified from al worldly and carnal luſtes, may in all thinges obey thy bleſſed wyll: through the ſame thy ſonne Jeſus Chryſt our Lorde.

¶ The Epyſtle.

BLeſſed is that man to whō the lord wyll not impute ſinne? Came this bleſſednes then vpō the vncircumciſion, or vpon the circumciſion alſo? for we ſay that faith was rekoned to Abraham for righteouſnes. Rom. iiii

Howe

Howe was it then reboned? when he was in the circumcision, or when he was in the vncircumcision? not in time of circumcisiō, but when he was yet vncircūcised. And he receiued the signe of circumcision, as a seale of the ryghteousnes of faith whiche he had yet beyng vncircumcised, that he should be the father of all thē that beleue, though they be not circumcised, that righteousnes might be imputed to thē also, and that he myght be the father of circumcisiō, not vnto them onely which came of the circumcised, but vnto them also that walke in the steppes of the fayth that was in our father Abraham before the tyme of circumcision. For the promyse (that he shoulde be heyre of the worlde) happened not to Abraham or to his sede through the lawe, but through the ryghteousnes of fayth. For yf they whiche are of the lawe be heyres, then is fayth but vayne, and the promise of none effecte.

¶ The Gospell.

Luke.ii. AND it fortuned, assone as the Aungels were gone awaye from the shepherdes into heauen, they sayd one to another: let vs go now euen vnto Bethleem, & se this thing that we heare say is happened, which the Lord hath shewed vnto vs. And they came with haste, & found Mary and Joseph. and the babe layde in a manger. And when they had sene it, they published abrode the saying that was told thē of that chyld. And all they that hard it, wondred at those thinges which were told thē of the shepheardes. But Mary kept all those sayinges, and pondred them in her hearte. And the shepheardes

thepeheardes returned, prayſyng & laudyng God for all the thynges that they had harde and ſene, euen as it was tolde vnto them. And when the eyght day was come that the childe ſhould be circumciſed, his name was called Jeſus, which was named of the Aungel before he was conceaued in the wombe.

¶ If there be a Sundaye betwene the Epiphanie and the Circumciſion, then ſhalbe vſed the ſame Collecte, Epiſtle and Goſpell at the Communion, whiche was vſed vppon the day of Circumciſion.

¶ The Epiphanie.

¶ The Collecte.

O God, which by the leading of a ſtarre diddeſt manyfeſte thy onely begotten ſonne to the Gentyles: Mercifully graūt, that we which know thee now by faith, may after this life haue the fruicion of thy gloryous Godhead, through Chriſt our Lorde.

¶ The Epyſtle.

FOr this cauſe I Paule am a pryſoner of Jeſus Chriſt for you heathen, yf ye haue harde of the miniſtracion of the grace of God whiche is geuen me to youwarde. For by reuelacion shewed he the miſterie vnto me, as I wrote afore in fewe wordes, whereby when ye reade, ye maye vnderſtande my knowledge in the miſterye of Chryſte: which miſtery in tymes paſt was not opened vnto the ſonnes of men, as it is nowe declared vnto his holye Apoſtles and Prophetes by the ſpirite, that the Gentiles ſhould be inheritours alſo, and of the ſame bodye, and partakers of hys promyſe Eph. iii.

of Chryst, by the meanes of the Gospell, where-of I am made a minister, accordynge to the gyfte of the grace of GOD, whiche is geuen vnto me after the worckynge of hys power. Vnto me the leaste of all Sayntes is thys grace geuen, that I shoulde preache amonge the Gentyles the vnsearcheable ryches of Chryste, and to make all men see what the felowshyppe of the mystery is, whiche from the begynnynge of the worlde, hath ben hyd in God, which made all thinges, through Jesus Chryste: to the entent, that nowe vnto the rulers and powers in heauenly thynges, myght be knowen by the congregation, the manyfolde wisdome of god, according to the eternal purpose which he wrought in Chryst Jesu our Lorde: by whom we haue boldnes and entraunce, with the confidence which is by the faith of hym.

¶ The Gospell.

Math. ii. WHen Jesus was borne in Bethleem, a citie of Jurye, in the tyme of Herode the kynge: Beholde, there came wyse menne from the East to Jerusalem, saying: where is he that is borne kynge of the Jewes? For we haue seene hys starre in the East, and are come to worshyp hym. When Herode the kinge had harde these thynges, he was troubled, and all the citie of Jerusalem with him. And when he had gathered al the chiefe priestes and scribes of the people together, he demaunded of them where Christ shoulde be borne. And they sayde vnto him: at Bethleem in Jurye. For thus it is written by the Prophete. And thou

Bethleem

Bethleem in the lande of Jury art not the leaste among the Princes of Juda: for out of thee there shall come vnto me, the cappytayne that shall gouerne my people Israell. Then Herode (when he had priuely called the wyse men) he enquired of them diligently what tyme the starre appeared: and he bad them goe to Bethleem, and sayde: goe your way thyther, and searche diligently for the chylde. And when ye haue founde him, bryng me worde againe, that I may come and worshyp him also. When they had hard the kyng they departed: and loe, the starre whiche they sawe in the Easte, went before them tyll it came and stoode ouer the place wherin the chylde was. When they sawe the starre, they were exceadynge glad, and went into the house, and founde the chylde with Mary hys mother, and fel downe flat, and worshipped him, and opened theyr treasures, and offered vnto him gyftes: Golde, Frankencense, and Myrre. And after they were warned of God in slepe that they shoulde not go agayne to Herode, they returned into theyr owne countrey another way.

¶ The fyrst Sunday after the Epiphanie.

¶ The Collecte.

LOrde we beseche thee mercyfullye to receaue the prayers of thy people, whiche call vppon thee: and graunt that they may both perceiue and knowe what thynges they ought to doe, and also haue grace and power, faythfully to fulfyll the same, through Jesus Christ our Lorde.

¶ The Epistle.

Rom.xii. I Beseche you therefore brethren by the mercyfulnesse of God, that ye make your bodyes a quicke sacrifice, holye and acceptable vnto GOD, which is your reasonable seruyng of God, and fashion not your selues lyke vnto this worlde: but be ye chaunged in your shape, by the renuynge of your mynde, that ye may proue what thynge that good and acceptable and perfecte wyll of God is. For I say (through the grace that vnto me geuen is) to euery man among you, that no man stande high in hys owne conceipte, more then it becommeth hym to esteme of hym selfe: but so iudge of hym selfe, that he be gentle and sober, accordynge as God hath dealte to euery man the measure of faith: for as we haue many membres in one body and all membres haue not one office, so we beyng many, are one bodye in Christ, and euery man amonge our selues one anothers membres.

¶ The Gospell.

Luke.ii. THe father and mother of Iesus went to Ierusalem after the custome of the feaste day. And whē they had fulfilled the dayes as they returned home, the chylde Iesus abode styll in Ierusalem, and hys father and mother knewe not of it: but they supposynge hym to haue bene in the company, came a dayes iourney and sought him amonges theyr kinsfolke and acquaintaunce. And when they founde hym not, they went back agayne to Ierusalem and sought hym. And it fortuned, that after three dayes they founde

found him in the temple, sitting in the middest of the doctours, hearyng them, and posyng them. And all that heard him, were astonyed at his vnderstandyng and aunsweres. And when they saw hym, they marueyled, and his mother sayde vnto hym: sonne, why hast thou thus dealt with vs? Behold, thy father and I haue sought the sorowyng. And he sayd vnto them: how happned that ye sought me? wyst ye not that I must go about my fathers busynes? And they vnderstode not that saying, which he spake vnto them. And he went downe with them, and came to Nazareth, and was obedient vnto them: but his mother kept all these sayinges together in her heart. And Jesus prospered in wysedome and age, and in fauour with God and men.

The seconde Sunday after the Epiphanie.

¶ The Collect.

ALmyghty and euerlastyng God, which doest gouerne all thynges in heauen and earth: mercyfullye heare the supplications of thy people, and graunt vs thy peace all the dayes of our lyfe.

¶ The Epystle.

SEing that we haue diuers gyftes, according to the grace that is geuen vnto vs: yf a man haue the gyfte of prophecy, let him haue it, that it be agreeing to the faith. Let him that hath an office, waite on his office. Let him that teacheth, take hede to his doctrine. Let him that exhorteth, geue attendaunce to his exhortacio. If any man Rom. 12.

geue, let hym do it with singlenesse. Let him that ruleth, do it with diligence. If any man shewe mercy, let him do it with cherefulnes. Let loue be without dissimulation. Hate that which is euyl, and cleaue to that which is good. Be kynde one to another with brotherly loue. In geuyng honour, goe one before another. Be not slouthfull in the busynes which ye haue in hande. Be feruent in spirit. Apply your selues to the tyme. Reioyce in hope. Be pacient in tribulation. Continue in prayer. Distribute vnto the necessitie of the saintes. Be ready to harbour. Blesse them which persecute you, blesse I saye and curse not. Be mery with them that are mery, wepe with the that wepe, be of lyke affection one to wardes another. Be not hye mynded, but make your selues equall to them of the lower sort.

¶ The Gospell.

John. 2. AND the thyrde day was there a maryage in Cana, a Citie of Galile, and the mother of Jesus was there And Jesus was called (and his Dyscyples) vnto the maryage. And when the wyne fayled, the mother of Jesus sayde vnto hym: they haue no wyne. Jesus sayde vnto her: woman, what haue I to doe with thee? Myne houre is not yet come. His mother sayd vnto the ministers: whatsoeuer he saith vnto you, do it. And there were standing there, vi water pottes of stone, after the maner of purifying of the Jewes, conteynyng two or three firkyns a piece. Jesus sayde vnto them: fyll the water

ter pottes with water. And they filled them vp to the brymme. And he sayde vnto them: drawe out nowe, and beare vnto the gouernour of the feast: And they bare it. When the ruler of the feast had tasted the water turned into wyne, and knew not whence it was (but the ministers which drew the water, knewe) he called the brydegrome, and said vnto him: euery man at the begynnyng doeth set forth good wyne, and when men be dronke, then that whith is worse: but thou hast kept the good wyne vntyll nowe. This beginnyng of myracles dyd Jesus in Cana of Galile, and shewed his glory, and his disciples beleued on hym.

The third Sunday after the Epiphany.

¶ The Collect.

Almyghtie and euerlastyng God, mercifully loke vppon our infirmities: and in all our daungers and necessities, stretche forth thy ryght hande to helpe and defende vs, thrroughe Christ our Lorde.

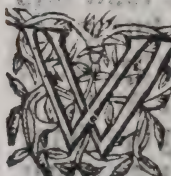
¶ The Epystle.

BE not wise in your owne opinions. Recompence to no man vyll for euyl. Prouide afore hand thinges honest, not onely before god, but also in the syght of all men. If it be possible (as muche as is in you) lyue peaceably with all men. Dearely beloued, auenge not your selues, but rather geue place vnto wrath. For it is wrytten: vengeaunce is myne, I wyll reward, sayth the Lorde. Therefore yf thyne enemie hunger, feede hym: yf he thyrste, geue hym drynke. Rom. 12.

For in so doing, thou shalt heape coales of fyre on his head. Be not ouercome of euyl, but ouercome euyll with goodnes.

¶ The Gospell.

Math. 8.



Hen he was come downe from the mountain, much people folowed him. And beholde, there came a Leper, and worshypped hym, saying: Maister, yf thou wylt thou canst make me cleane And Jesus put forth his hand and touched hym, saying: I wyll, be thou cleane, and immediatly his leprosye was clensed. And Jesus sayde vnto hym: tell no man, but go and shewe thy selfe to the Priest, and offer the gyfte (that Moyses commaunded to be offred) for a wytnesse vnto them. And when Jesus was entred into Capernaum, there came vnto hym a Centurion, and besought hym, saying: Maister, my seruaunt lyeth at home sicke of the paulsei, and is greuously payned. And Jesus sayde, when I come vnto him, I wyl heale hym. The Centurion aunswered, and sayde: Syr: I am not worthy that thou shouldest come vnder my roofe: but speake the word onely, and my seruaunt shalbe healed. For I also am a man subiect to the auctoritie of an other, and haue souldyers vnder me: and I say to this man, goe, and he goeth: and to a nother man, come, and he commeth: and to my seruaunt, do this, and he doeth it. When Jesus hearde these wordes, he marueyled, and sayd to them that folowed hym: verely I say vnto you, I haue not founde so great faith in Israel. I say vnto you, that many shal come from the East and West, and shall rest with Abraham,

Isaac,

Isaac, and Jacob in the kingdome of heauen: but the chyldren of the kyngdome shalbe cast out into vtter darkenes, there shalbe wepyng and gnashyng of teeth. And Jesus sayde vnto the Centurion: Goe thy way, and as thou beleuest, so be it vnto thee: and his seruaunt was healed in the selfe same houre.

The fourth Sunday after the Epiphanie.

¶ The Collecte.

GOD which knowest vs to be set in the middest of so many and great daungers, that for mans fraylnesse we can not alwayes stande vpryghtly: graunt to vs the healthy of body and soule, that all those thynges whiche we suffer for synne, by thy helpe we maye well passe and ouercome: through Chryst our Lorde.

¶ The Epystle.

LEt euery soule submit hym selfe vnto the authoritie of the hygher powers: Rom. 13.
for there is no power but of God.
The powers that be are ordeyned of GOD: whosoeuer therefore resysteth power, resysteth the ordinaunce of God: But they that resist, shall receyue to them selues damnation. For rulers are not fearefull to them that doe good, but to them that do euyll. Wylt thou be without feare of the power: do well then, and so shalt thou be praysed of the same: for he is the minister of GOD for thy wealth. But and yf thou do that whiche is euyll, then feare, for he beareth not the swoorde for nought: for he is the minister of GOD, to take vengeaunce on them that doe euyll,

euyll. Wherefore ye must nedes obey, not only for feare of vengeaunce, but also because of conscyence, and euen for this cause pay ye tribute: for they are gods ministers seruing for that purpose. Geue to euery man therfore his duetie: tribute to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honour, to whom honour pertayneth.

¶ The Gospell.

Mayth. 8. AND when he entred into a shippe, his disciples folowed hym. And beholde, there arose a great tempest in the sea, insomuche as the shyppe was couered with waues, but he was a slepe. And his disciples came to hym, and awoke hym, saying: Maister, saue vs, we perysshe. And he sayde vnto them: why are ye fearefull, O ye of lyttle fayth? Then he arose, and rebuked the wyndes and the sea, and there folowed a great calme. But the men marueyled, saying: what maner of man is this, that both wyndes and sea obey hym? And when he was come to the other syde, into the countrey of the Gergesites, there met with hym two possessed of deuylles, whiche came out of the graues, and were out of measure fearce, so that no man might go by that way. And behold, they cryed out, saying: O Iesu thou sonne of GOD: what haue we to do with thee? Art thou come hyther to tormēt vs before the tyme? And there was a good waye of from them, a heard of swyne feadyng. So the deuyls besought hym, saying: If thou cast vs out, suffer vs to go into the heard of swyne. And he sayde vnto them: go your wayes.

Then

Then went they out, and departed into the heard of Swyne. And beholde, the whole heard of Swyne was caryed headlong into the sea, and perished in the waters. Then they that kept them fled, and went theyr wayes into the citie, & tolde euery thynge, and what had happened vnto the possessed of the deuyls. And beholde, the whole citie came out to meete Jesus: and when they sawe hym, they besought hym that he woulde departe out of theyr coastes.

The fifth Sunday after the Epiphanye.

¶ The Collecte.

LOrd, we beseche thee to kepe thy Church and householde continually in thy true religion: that they whiche do leane onely vppon hope of thy heauenly grace, may euermore be defended by thy myghtye power: Through Chryste oure Lorde.

¶ The Epistle.

PVt vpon you as the elect of God, tender mercye, kyndnes, humblenes of mind, mekenes, long suffring, forbearinge one another, and forgeuing one another, yf any man haue a quarel agaynste another: as Chryste forgaue you, euen so doe ye. Aboue all these thynges, put on loue whyche is the bonde of perfectnes. And the peace of GOD rule your hartes, to the whiche peace ye are called in one bodye: And see that ye bee thankefull. Let the woorde of Chryste dwell in you plenteously wyth all wysedome: Teache and exhorte youre owne selues in Psalmes and Himmes, Tollos. 3

Hymnes, and spirituall songes, syngyng with grace in your heartes to the Lorde. And whatsoeuer ye do in word or dede, doe all in the name of the Lord Iesu, geuyng thankes to god the father by hym.

¶ The Gospell.

Math.13. THe kingdome of heauen is lyke vnto a man whiche sowed good seede in hys fielde: but while men slept, his enemy came, and sowed tares amonge the wheate, & went his way. But when the blade was sprong vp, and had brought forth fruite, then appeared the tares also. So the seruauntes of the housholder came, & said vnto him: Sir, didst not thou sowe good seede in thy fielde? from whence then hath it tares? He sayde vnto them: the enuious man hath done this. The seruauntes saide vnto hym: wylt thou then that we goe and wede them vp? But he sayde: naye, leste whyle ye gather vp the tares, ye plucke vp also the wheate with them: let both growe together vntyll the haruest, and in the tyme of haruest, I wyll say to the reapers: gather ye fyrst the tares, and bynde them together in sheaues to be brent, but gather the wheate into my barne.

¶ The syrth Sunday, yf there be so many, shal haue the same Collect, Epystle and Gospell that was vpon the fyrth Sunday.

The Sunday called Septuagesima.

¶ The Collect.

O Lord, we beseech thee fauourably to heare ỹ prayers of thy people, ỹ we which are iustly punyshed for our offēces, may be mercyfully deliuered

delyuered by thy goodnesse, for the glorye of thy name, through Jesu Christ our sauiour: who lyueth and raigneth worlde without ende.

¶ The Epistle.

PErceiue ye not, howe that they which runne in a course, runne all, but one receaueth the reward? So runne that ye may obtayne. Euery man that proueth masteryes abstayneth from all thinges: And they do it to obtayne a crowne that shall perysshe, but we to obtayne an euerlastynge crowne. I therefore so runne, not as at an vncertayne thyng. So fight I, not as one that beateth the ayre: but I tame my body, and brynge it into subiection, least by any meanes it come to passe, that when I haue preached to other, I my selfe should be a castaway. 1. Cor. ix

¶ The Gospell.

THe kyngdome of heauen is lyke vnto a man that is an housholder, whiche went out early in the morynge, to hyre labourers into hys vyneyarde: And when the agreement was made with the labourers for a peny a day, he sent them into his vineyard. And he went out about ỹ third houre, and saw other standing ydle in the market place, & sayd vnto them: go ye also into the vyneyarde and whatsoeuer is ryght I wyll geue you. And they went theyr way. Againe he went out about the. vi. & .ix. houre, and dyd lyke wyse. And about the. xi. houre he went out, and founde other standing ydle, & said vnto them: Why stand ye here Math. xx

all

all the day yde? They saide vnto hym: because no man hath hired vs. He saith vnto them: go ye also into the vineyarde, and whatsoeuer is right, that shal ye receiue. So when euen was come, the lord of the vineyarde sayd vnto his steward: cal the labourers, and geue them their hyre, beginnyng at the last vntyll the fyrst. And when they did come that came about the eleuenth houre, they receyued euery man a peny. But when the fyrst came also, thei supposed that they should haue receyued more, and they likewise receyued euery man a penye. And when they had receiued it, they murmured agaynst the good man of the house, sayinge: these last haue wrought but one houre, and thou hast made them equal with vs, which haue borne the burthen and heate of the day. But he answered vnto one of them, and saide: frende, I do thee no wronge: dyddest thou not agree with me for a peny? Take that thine is, and go thy way: I wyll geue vnto this laste, euen as vnto thee. Is it not lawefull for me to doe as me lysteth with myne owne goodes? Is thyne eye euyll because I am good? So the last shalbe fyrst, and the fyrste shalbe last. For many be called, but fewe be chosen.

¶ The Sunday called Sexagesima.

¶ The Collecte.

LOrde God, whiche seest that we put not our trust in any thynge that we doe: mercyfully graunt, that by thy power we may be defended agaynst all aduersitie: through Iesus Christ our Lorde.

¶ The Epistle.

YE suffer fooles gladly, seynge your selues are wise. For ye suffer, yf a man bryng you into bondage: yf a man deuoure, yf a man take, yf a man exalte him self, if a mā smite you on the face. I speke as concernyng rebuke, as though we had bene weake in this behalfe. Howbeit, wherin soeuer any man dare be bolde (I speake folyshly) I dare be bolde also. They are Hebrues, euen so am I. They are Israelites, euen so am I. They are the seede of Abraham, euen so am I. They are the ministers of Christe (I speake lyke a foole) I am more. In labours more aboundaunt, in strypes aboue measure: in pryson more plenteously: in death ofte: Of the Iewes fyue tymes receyued I xl. strypes saue one: Thryse was I beaten with roddes: I was once stoned: I suffred thryse shypwracke: Nyght and day haue I bene in the depe sea. In iorneying often, in perylles of waters, in perylles of robbers, in ieopardies of myne owne nacion, in ieopardies among the Heathen, in perils in the citie, in perylles in wyldernesse, in perylles in the sea, in perilles among false brethren in labour and trauayle, in watchynges often, in hunger and thyrste, in fastynges often, in colde and nakednesse: beside the thynges whiche outwardly happen vnto me, I am combred dayly, I do care for all congregacions. Who is weake, and I am not weake? who is offended, and I burne not? yf I must nedes boaste, I wyll boaste of the thynges that concerne mine infirmities. ii. Cor. xi

The

The God and father of our Lorde Iesus Christe, whiche is blessed for euermore, knoweth that I lye not.

¶ The Gospell.

Luk. viii. When much people were gathered together, and were come to hym out of all cities, he spake by a similitude. The sower went out to sowe his seede: and as he sowed, some fell by the way side, and it was troden downe, and the foules of the ayre deuoured it vp. And some fell on stones, and assone as it was spronge vp, it wythered awaye, because it lacked moistnes. And some fell amonge thornes, and the thornes sprange vp with it and choked it. And some fell on good grounde, and sprange vp and bare fruit an hundreth folde. And as he sayde these thynges, he cryed: he that hath eares to heare, let hym heare. And hys disciples asked him, saying: what maner of similitude is thys? And he sayd: vnto you it is geuen to knowe the secretes of the kingdome of God, but to other by parables: that when they see, they shoulde not see, and when they heare, they shoulde not vnderstande. The parable is thys. The seede is the worde of GOD: those that are beside the way, are they that heare: then commeth the deuyll and taketh away the worde out of theyr hartes, least they should beleue & be saued. They on the stones are they, whiche when they heare, receaue the worde with ioy, and these haue no rootes, which for a whyle beleue, and in tyme of temptacion go away. And that whiche fell amonge thornes are they whiche when they haue harde, goe foorth

and

and are choked with cares and riches, and voluptuous lyuyng, and bryngе forth no fruite. That whiche fell in the good grounde are they, whiche with a pure and good harte, heare the worde and kepe it, and bringe forth fruite through pacience.

¶ The Sunday called *Quinquagesima*.

¶ The Collecte.

O Lorde, which doest teach vs that all our doinges without charitie are nothing worth: send thy holy ghost, and powre in our hartes that moste excellent gyft of charitie, the verye bonde of peace & all vertues, without the which, whosoeuer lyueth, is counted deade before thee: Graunt thys for thy onely sonne Jesus Christes sake.

¶ The Epistle.

THough I speake with tounges of men and of Aungelles, and haue no loue: I am euen as soundynge brasse, or as a tinklynge Cymball. And though I coulde prophecie & vnderstande all secretes, and all knowledge: yea, yf I haue all fayth, so that I coulde moue mountaynes oute of theyr places, and yet haue no loue, I am nothynge. And though I bestowe all my goodes to feede the poore, and though I gaue my body euen that I burned, and yet haue no loue, it profiteth me nothynge. Loue suffereth longe, and is curteous, loue enuieth not, loue doth not frowardly, swelleth not, dealeth not dyshonestly, seeketh not her owne, is not prouoked to anger, thynketh none 1.Co.xiii

euyll, reioyseth not in iniquitie. But reioyseth in the trueth, suffreth all thynges, beleueth all thynges, hopeth all thynges, endureth all thynges. Though that Prophecyinge fayle, eyther tounges cease, or knowledge vanyshe away, yet loue falleth neuer away. For our knowledge is vnperfect, and our prophecying is vnperfect: But when that whiche is perfect is come, then that whiche is vnperfect shalbe done awaye. When I was a chylde, I spake as a chylde, I vnderstode as a chylde, I imagined as a chylde. But assone as I was a man, I put away chyldishnes. Nowe we see in a glasse, euen in a darke speakyng: but then shall we see face to face. Nowe I knowe vnperfectly: but then shall I knowe euen as I am knowen. Nowe abydeth fayth, hope, and loue, euen these three: but the chiefe of these is loue.

¶ The Gospell.

Lu. xviii

IEsus tooke vnto him the twelue, and sayde vnto them: beholde, we go vp to Jerusalem, and all shalbe fulfilled that are wrytten by the Prophetes, of the sonne of man. For he shalbe delyuered vnto the Gentyles, and shalbe mocked and despitefully intreated, & spytted on. And when they haue scourged hym, they will put hym to death, and the thyrde day he shall ryse agayne. And they vnderstode none of these thynges. And this sayinge was hyd from them, so that they perceyued not the thynges which were spoken. And it came to passe, that as he was come nygh to Hiericho, a certayne blynde man sat by the hygh way syde beggyng. And when he harde the people passe by-

he

he asked what it meant: And they sayd vnto hym that Iesus of Nazareth passed by. And he cryed, sayinge: Iesu thou sonne of Dauyd, haue mercye on me. And they which went before, rebuked him that he shoulde holde hys peace. But he cryed so much the more: thou sonne of Dauyd haue mercy on me. And Iesus stode styll, and commaunded hym to be brought vnto hym. And when he was come nere, he asked hym, saying: what wylt thou that I do vnto thee? and he sayde: Lorde, that I myght receyue my syght. And Iesus sayde vnto hym: receiue thy syght, thy faith hath saued thee. And immediatly he receiued his sight, and folowed him prayesynge God. And all the people when they sawe it, gaue the prayse vnto God.

¶ The fyrst day of Lent.

¶ The Collecte.

ALmyghtie and euerlastyng God, whiche hatest nothynge that thou hast made, and doest forgeue the synnes of all them that be penitent: Create and make in vs newe and contrite hartes, that we worthely lamentyng our sinnes, and knowledging our wretchednes, may obtaine of thee, the God of al mercy, perfect remission and forgeueues, through Iesus Christ.

¶ The Epystle.

TVrne you vnto me with all your heartes, with fastyng, wepinge and mournyng: rent your heartes, and not your clothes. Ioel. ii.

Turne you vnto the Lord your God, for he is gracious and mercifull, long suffering, and of greate compassion, and redy to pardon wickednes. Then (no dout) he also shall turne and forgeue: and afterhis chastenynge, he shall let your encrease remaine for meate and drynke offerynges vnto the Lorde your God. Blowe out with the trompet in Sion, proclaime a fasting, call the congregation, and gather the people together: warne the congregation, gather the elders, dryng the chyldren and sucklynges together. Let the brydegrome go forth of his chambre, and the bride out of her closet. Let the Priestes serue the Lorde betwene the porche and the alter, weping and saying: be fauorable, O Lord, be fauorable vnto thy people: let not thine heritage be brought to such confusion, lest the Heathen be lordes therof. Wherfore should they say among the Heathen: where is now their God.

¶ The Gospell.

Math. vi

When ye fast, be not sad as the Hipocrites are: for they disfigure theyr faces that it may appeare vnto men how we they fast. Uerely I say vnto you, they haue theyr rewarde. But thou, when thou fastest, annoynt thyne head, and washe thy face, that it appeare not vnto men howe thou fastest, but vnto thy father which is in secrete: and thy father which seeth in secrete, shal reward thee openly. Lay not vp for your selues treasure vpon earth, where the rust and moth doth corrupt, and where theues breake through & steale. But lay vp for you treasures in heauen, where neyther ruste

nor

nor moth doth corrupt, and where theues do not breake through nor steale. For where your treasure is, there wyl your hartes be also.

The first Sunday in Lent.

¶ The Collect.

O Lorde, whiche for oure sake didst faste forty dayes and forty nyghtes: Geue vs grace to vse suche abstinence, that our flesche beynge subdued to the spirite, we may euer obey thy godly motions, in ryghteousnes and true holynes, to thy honour and glory, which lyuest & raignest, &c.

¶ The Epystle.

WE as helpers exhorte you, that ye receyue not the grace of God in vayne. 2. Cor. 6.
For he sayeth: I haue harde thee in a tyme accepted, and in the day of saluation haue I succoured thee. Beholde, nowe is that accepted tyme: beholde, now is that day of saluation. Let vs geue none occasion of euyll, that in our office be founde no fault, but in all thynges let vs behaue our selues as the ministers of GOD. In much pacience, in afflictions, in necessities, in anguyshes, in strypes, in prisonmentes, in strifes, in labours, in watchynges, in fastynges, in purenesse, in knowledge, in longe sufferyng, in kyndenesse, in the holy ghost, in loue vnfaygned, in the woorde of trueth, in the power of GOD, by the armour of ryghteousnes, of the ryght hande and of the lefte, by honour and dishonour, by euyll report and good report, as deceiuers, and yet true, as vnknowen and yet knowē: as dying, and beholde we lyue, as chastened, and

not kylled: as lorowyng, and yet alway mery: as poore, and yet make many ryche: as hauyng nothyng, and yet possessyng all thynges.

¶ The Gospell.

Math. 4. THen was Jesus ledde away of the spirit into wildernesse, to be tempted of the deuyll. And when he had fasted fortie dayes & fortie nightes he was at the last an hungred. And when the tempter came to hym, he sayde: yf thou be the sonne of GOD, commaunde that these stones bee made breade. But he aunswered and sayde: it is wrytten, man shall not lyue by bread onely, but by euery worde that proceadeth out of the mouth of God. Then the deuyll taketh hym vp into the holye Citie, and setteth hym on a pinacle of the Temple, and saith vnto him: yf thou be the sonne of God, cast thy selfe downe hedlonge. For it is wrytten: he shall geue his Aungels charge ouer thee, and with theyr handes they shall holde thee vp, least at any tyme thou dashe thy foote agaynst a stone. And Jesus sayde vnto hym, it is wrytten agayne: Thou shalt not tempt the lorde thy God. Agayne the deuyll taketh hym vp into an exceadyng hygh mountayne, and shewed hym all the kyngdomes of the worlde, and the glory of them, and sayth vnto hym: all these wyll I geue thee, yf thou wylt fall downe & worshyp me. Then saith Jesus vnto hym: Auoyde Sathan, for it is written: Thou shalt worship the lord thy god, and him onelye shalt thou serue. Then the deuyll leaueth

hym

hym, and beholde the Aungelles came and mini-
stred vnto hym.

The second Sunday in Lent.

¶ The Collecte.

ALmightie God, which doest see that we haue no power of our selues to helpe our selues: kepe thou vs, both outwardlye in our bodies and inwardly in our soules, that we maye be defended from al aduersities which may happen to the bodye, and from all euyll thoughtes, whiche may assault and hurte the soule: through Jesus Chryst, &c.

¶ The Epistle.

WE beseche you brethren, and exhort you by the Lorde Jesus, that ye encrease more and more, euen as ye haue receaued of vs, howe ye ought to walke, and to please god. 1. Thess. 4

For ye knowe what commaundementes we gaue you by our Lorde Jesus Chryst. For this is the wyll of God, euen your holynesse: that ye shoulde abstayne from fornication, and that euery one of you should knowe howe to kepe his vessell in holynes and honoure and not in the lust of concupiscence, as do the heathen whiche knowe not God: that no man oppresse and defraud his brother in bargaynyng, because that the lord is the auenger of all suche thynges, as we tolde you before, and testified. For God hath not called vs vnto vncleannesse, but vnto holinesse. He therfore that despyseth, despiseth not man, but God which hath sent his holy spirite among you.

¶ The Gospell.

Math. 15

IEsus went thence and departed into the coastes of Tyre and Sydon: and behold, a woman of Canaan (whiche came out of the same coastes) cryed vnto hym, saying: haue mercye on me, O Lorde, thou sonne of Dauyd. My doughter is piteously vexed with a deuyll. But he aunswered her nothyng at all. And his disciples came and besought hym, saying: sende her awaye, for she cryeth after vs. But he aunswered and sayde: I am not sente but to the lost shepe of the house of Israell. Then came she and worshypped hym, saying: Lorde helpe me. He aunswered and said: it is not meete to take the chyldrens breade and caste it to dogges. She aunswered and sayde: trueth Lorde, for the dogges eate of the crummes which fall from theyr masters table. Then Jesus aunswered, and sayd vnto her: O woman, great is thy fayth, be it vnto thee euen as thou wylte. And her doughter was made whole, euen the same tyme.

The third Sunday in Lent.

¶ The Collecte.

WE beseche thee almyghtie God, loke vpon the hearty desires of thy humble seruauntes, and stretch forth thy ryght hand of thy maiestie to be our defence agaynste all our enemies: through Jesus Christ our Lorde.

Ephe. 5.

¶ The Epystle.

BE you the folowers of god as dere children, & walke in loue, euen as Christ loued vs, and

gaue

gaue hymselfe for vs an offering and a sacrifice of a swete sauour to God. As for fornication and all vnclennesse, or couetousnes, let it not be once named among you, as it becommeth saintes, or fylthynesse, or folysshe talkyng, or iestyng, which are not comely, but rather geuyng of thankes. For this ye knowe, that no whoremonger, eyther vncleane person, or couetous person (which is a worshypper of images) hath any inheritaunce in the kingdome of Christ & of God. Let no man deceiue you with vaine wordes: For because of such thinges, commeth the wrath of god vpon the chyldren of disobedience. Be not ye therfore companions of them, ye were sometimes darknesse, but nowe are ye light in the lord: walk as chyldren of lyght, for the fruite of the spirite consisteth in all goodnes, and ryghteousnes, and trueth. Accept that which is pleasyng vnto the Lord, and haue no felowshyp with the vnfruitful workes of darknes, but rather rebuke them. For it is a shame euen to name those thynges, whiche are done of them in secret: but al thinges whē they are brought forth by the lyght are manyfest. For whatsoeuer is manifest, the same is light, wherfore he saith: awake thou that slepest, and stande vp from death, and Christ shall geue thee lyght.

¶ The Gospell.

IEsus was castyng out of a deuyl, that was dumbe. And when he had cast out the deuyll, the dumbe spake, and the people wondered. But some of them sayde: he casteth out deuylles through Beelzebub the chiefe of the deuyls. And other tempted hym, and required of hym a signe Luke. xi.

from

from heauen. But he knowyng theyr thoughtes, sayde vnto them: Euerye kyngdome deuyded agaynst it selfe, is desolate, and one house doeth fal vpon another. If Sathã also be deuyded against himselfe, how shal hys kingdome endure? Because ye say I cast out deuyls through Beelzebub: yf I by the helpe of Beelzebub caste out deuylles, by whose helpe do your children cast them out? Therfore shal they be your iudges. But yf I wyth the fynger of GOD cast out deuylles, no doubte the kyngdome of GOD is come vpon you. When a strong man armed watcheth his house, the thynges that he possesseth are in peace. But when a stronger then he commeth vpon hym, and ouercommeth hym, he taketh from hym all his harnesse (wherin he trusted) and deuydeth his goods. He that is not with me is agaynste me. And he that gathereth not with me, scattereth abroade. When the vncleane spirite is gone out of a man, he walketh through dry places, seking rest. And when he fyndeth none, he saith: I wyl returne agayne into my house whence I came out. And when he commeth, he findeth it swept and garnished. Then goeth he & taketh to him seuen other spirites worse then hym selfe, and they enter in and dwell there. And the ende of that man is worse then the begynnyng. And it fortuned that as he spake these thynges, a certayne woman of the companye lyfte vp her voyce, and sayde vnto hym: happy is the wombe that bare thee, and the pappes which gaue thee suche. But he sayde: yea happy are they that heare the worde of GOD, and kepe it.

The

¶ The Collect.

GRaunt we beseche thee almightie God, that we which for our euyll dedes are worthelye punyshed, by the comfort of thy grace, may mercyfully be relieued: through our Lorde Jesus Christ.

¶ The Epystle.

TEll me (ye that desyre to be vnder the lawe) do ye not heare of the lawe? for it is wrytten that Abraham had two sonnes: the one by a bondemayde, the other by a free woman, yea, and he which was borne of the bond woman, was borne after the flesshe: but he whiche was borne of the free woman, was borne by promysse: which thinges are spoken by an allegory. For these are two Testamentes, the one from the mounte Sina, which gendreth vnto bondage, whiche is Agar: For mount Sina is Agar in Arabia, and bordreth vpon the citie, which is nowe called Hierusalem, and is in bondage with her chyldren. But Hierusalem which is aboue is free, whiche is the mother of vs al. For it is wrytten: Reioyce thou barren that bearest no chyldren, breake forth and cry thou that trauaylest not. For the desolate hath many mo chyldren then she whyche hath an husband. Brethren, we are after Isaac the chyldren of promyse. But as then he that was borne after the flesshe, persecuted hym that was borne after the spirite: Euen so is it nowe. Neuertheless, what saith the scripture? put away the bond woman and her sonne. Gala. 4.

For

For the sonne of the bonde woman shall not bee heyre with the sonne of the free woman. So then brethren, we are not children of the bond woman but of the free woman.

¶ The Gospell.

John. 6. IEsus departed ouer the sea of Galile, which is the sea of Tiberias, and a greate multitude folowed hym, because they sawe his miracles whiche he dyd on them that were diseased. And Iesus went vp into a mountaine, and there he sat with his disciples. And Easter a feaste of the Iewes was nye. When Iesus then lyfte vp his eyes, and sawe a great company come to hym, he sayde vnto Philyp: whence shall we bye breade that these may eate? This he sayde to proue hym, for he hym selfe knewe what he woulde do. Philip aunswered him: two hundred penyworth of bread, are not sufficient for them, that euery man may take a lyttle. One of his disciples (Andrewe Simon Peters brother) sayth vnto hym. There is a lad which hath fiue barly loaues and two fyshes: but what are they among so many? And Iesus said: make the people syt down. There was much grasse in the place: so the men sat downe, in number about fiue thousande. And Iesus toke the bread, & when he had geuen thankes, he gaue to the disciples, & the disciples to them that were set downe, and lyke wyse of the fyshes as much as they woulde. When they hadde eaten inough, he sayde vnto his disciples: gather vp the broken meate which remayneth, that nothyng be lost.

And

And they gathered it together and fylled. xii. baskettes with the broken meate of the fyue barley loaues: which broken meate remained vnto them that had eaten. Then those men (when they had sene the myracle that Iesus dyd) sayde: this is of a trueth the same Prophet that should come into the world.

The.v.Sunday in Lent.

¶ The Collecte.

WE beseche thee almyghtye God, mercifully to loke vpon thy people, that by thy greate goodnes they may be gouerned and preserued euermore both in body and soule: through Iesus Christ our Lorde.

¶ The Epistle.

CHryste beynge an hye Priest of good thynges to come, came by a greater & a more perfecte tabernacle, not made with handes, that is to say, not of this buildynge, neyther by the bloudde of Goates and Calues: but by his own bloud he entred in once into the holy place, and founde eternall redemption. For yf the bloud of Oxen and of Goates, and the asshes of a yonge kowe, when it was sprinkled, purifieth the vnclene as touching the purifiyng of the flesshe: howe much more shall the bloud of Christ (whiche through the eternall spirite, offred him self without spot to god) purge your conscience from dead workes, for to serue the lyuyng God? And for thys cause he is the mediatour of the newe Testament, that through death, which chaūsed for the redemption of those transgressions Hebr. ix.

gressions that were vnder the fyrste Testament, they which are called myght receyue the promyse of eternall inheritaunce.

¶ The Gospell.

John.ii. WHiche of you canne rebuke me of synne? yf I say the trueth, why do ye not beleue me? He that is of GOD, heareth Goddes wordes: ye therefore heare them not, because ye are not of GOD. Then aunswered the Iewes, and sayde vnto hym: say we not well that thou art a Samaritane and hast the deuyll? Iesus aunswered: I haue not the deuyll: but I honour my father, and ye haue dishonored me. I seke not mine owne prayse: there is one that seketh and iudgeth. Verely, verely, I say vnto you, if a man kepe my saying, he shal neuer see death. Then said the Iewes vnto hym, nowe know we that thou hast the deuyll. Abraham is dead, and the Prophetes, & thou sayest: yf a man kepe my saying he shal neuer tast of death. Art thou greater then our father Abraham which is dead? And the Prophetes are dead: whom makest thou thy selfe? Iesus aunswered: if I honour my selfe, my honour is nothinge: it is my father that honoureth me, whiche you say is your God, and yet ye haue not knowen hym, but I knowe hym: and yf I say I knowe hym not, I shalbe a lyer lyke vnto you. But I knowe hym, & kepe his saying. Your father Abraham was glad to see my day, and he saw it, & reioyced. Then said the Iewes vnto him: Thou art not yet fiftie yere old, & hast thou sene Abraham? Iesus sayde vnto them:

them: Uerely verely I say vnto you, ere Abraham was borne, I am. Then toke they vp stones to cast at hym: But Jesus hyd hym selfe, and went out of the Temple.

¶ The Sunday next before Easter

¶ The Collecte.

Almightie and euerlastynge God, whiche of thy tender loue towardes man, hast sent our sauiour Jesus Christ to take vpon hym our flesshe, and to suffer death vpon the crosse, that all mankynd should followe the example of his great humilitie: mercyfully graunt, that we both followe the example of hys pacience, and be made partakers of hys resurrection: thorowe the same Jesus Christ our Lorde.

¶ The Epistle.

Let the same mynde bee in you, that was also in Christ Jesu: which when he was in the shape of God, thought it no robbery to be equall with God: Neuertheless he made hym selfe of no reputacion, taking on him the shape of a seruaũt & became lyke vnto man, and was foũd in his apparell as a man. He humbled hymselfe, and became obedient to the death, euen the death of the crosse. Wherefore God hath also exalted hym on hygh, and geuen hym a name which is aboue all names: that in the name of Jesus, euery knee shoulde bowe, both of thynges in heauen, and thynges in earth, and thynges vnder the earth: and that all tounges should confesse, that Jesus Christ is Lord vnto the prayse of God the father. Philli. ii.

The

¶ The Gospell.

Mat. xxvi

AND it came to passe, when Jesus hadde fynyshed all these sayinges, he sayde vnto his disciples: ye knowe that after two daies shalbe Easter, and the sonne of man shalbe deliuered ouer to be crucified. Then assembled together the chief Priestes and the Scrybes and the Elders of the people, vnto the Palace of the high Priest (whiche was called Cayphas) and helde a counsayle that they myghte take Jesus by subtiltie, and kyll hym. But they sayde: not on the holy day, least there be an vprore among the people. When Jesus was in Bethanye in the house of Symon the Leper, there came vnto him a woman hauynge an Alabaster boxe of precious oyntment, and powred it on his head, as he sat at the borde. But when hys disciples sawe it, they had indignacion, sayinge: wherto serueth this waste? This ointment myght haue ben wel solde, and geuen to the poore. When Jesus vnderstode that, he sayde vnto them: why trouble ye the woman? for she hath wrought a good worke vppon me. For ye haue the poore alwaies with you, but me ye shal not haue always. And in that she hath caste this oyntment on my body, she dyd it to burye me. Verely I saye vnto you: whereseuer this Gospell shalbe preached in all the worlde, there shall also thys be tolde that she hath done, for a memorial of her. Then one of the twelue (whiche was called Judas Iscarioth) wente vnto the chiefe Priestes, and sayde vnto them: what wyll ye geue me, & I wyl deliuer him vnto you? And they appoynted vnto hym. xxx.

pieces

pieces of syluer. And from that tyme forth, he sought opportunitie to betray hym. The fyrst day of swete bread, the disciples came to Jesus, saying to him: where wylt thou that we prepare for the, to eate the Passeouer? And he sayde: Goe into the citie to suche a man, and say vnto hym: the Mayster sayeth, my tyme is at hande, I wyll kepe my Easter by thee with my disciples. And the disciples did as Jesus had appoynted them, and they made readye the Passeouer. When the euen was come, he sat downe with the .xii. And as they dyd eate, he sayd: Verely I say vnto you, that one of you shal betray me. And they were exceadinge sorowful, and began euery one of them to say vnto him: Lord is it I? He aunswered and said: he that dyppeth his hande with me in the dysshe, the same shal betray me. The sonne of man truly goeth, as it is wrytten of him: but woe vnto that man by whom the sonne of man is betrayed. It had bene good for that man, yf he had not bene borne. The Judas, which betrayed hym, answered, and sayd: Master, is it I? He said vnto hym, thou hast sayd. And when they were eatynge, Jesus toke bread, and when he had geuen thankes, he brake & gaue it to the disciples, and sayd: Take, eate, this is my body. And he toke the cup, and thanked, and gaue it them, saying: Drynke ye all of thys: for this is my bloud (which is of the new Testament) that is shed for many, for the remission of synnes. But I say vnto you, I wyl not drinke henceforth of this fruite of the vyne tree, vntyl the day when I shal drinke it newe with you in my fathers kingdom. And when they had said grace, they went out vn-

to mount Oliuete. Then saide Jesus vnto them: al ye shalbe offēded because of me this night. For it is written, I wyl smite the shepeheard, and the shepe of the flocke shalbe scattered abroade: but after I am risen againe, I wil go before you into Galile. Peter answered, & sayd vnto him: though all men be offended because of thee, yet wyl I not be offended. Jesus sayde vnto him: verely I saye vnto thee, that in thys same nyght, before the Cocke krowe, thou shalt denye me thryse. Peter said vnto him: yea, though I should die with the, yet will I not deny thee: likewyse also sayd al the Disciples. Then came Jesus with them vnto a farme place, (which is called Gethsemane) & sayd vnto the Disciples. Sit ye here, whyle I goe and pray yonder. And he tooke with him Peter, and the two sonnes of zebede, and began to ware sorowful and heauy. Then sayde Jesus vnto them. My soule is heauy euen vnto the death. Tary ye here and watch with me. And he went a litle farther, and fell flat on hys face, and prayed, saying: O my father, yf it be possible, let thys cuppe passe from me: neuertheless, not as I wyl, but as thou wilt. And he came vnto the disciples, and founde them a slepe, and sayd vnto Peter: what, could ye not watch with me one houre? watche and pray that ye enter not into temptation: the spirite is wyllynge, but the flesshe is weake. He went away once againe and prayed, sayinge: O my father, yf thys cup may not passe away from me, excepte I drinke of it, thy wyl be fulfylled: and he came and founde them a slepe agayne, for theyr eyes were heauye. And he left them, and went agayne and

prayed

prayed the thyrde tyme, saying the same wordes. Then commeth he to hys disciples, and said vnto them: slepe on now and take your rest. Behold, the houre is at hand, and the sonne of man is betrayed into the handes of sinners. Ryse, let vs be gonge: beholde, he is at hand that doth betray me. Whyle he yet spake: loe, Judas one of the number of the xii. came, and wyth hym a great multitude wyth swordes and staues, sente from the chyefe priestes and Elders of the people. But he that betrayed hym, gaue them a token, sayinge: whosoeuer I kysse, the same is he, holde hym fast. And forthwith he came to Jesus, and sayde: Hayle Master, and kyssed hym. And Jesus sayde vnto hym: frende, wherfore art thou come? Then came they and layde handes on Jesus, and tooke hym. And beholde, one of them that were wyth Jesus, stretched out hys hand and drewe hys sword, and stroke a seruaunt of the hye Priestes, and smote of hys eare. Then sayde Jesus vnto hym, put vp thy sworde into thy sheath, for all they that take the sworde shall perysshe with the sworde. Thynkest thou that I cannot nowe pray to my father, and he shall geue me euen nowe, more then. xii. Legions of aungelles? But howe then shall the scriptures be fulfilled? For thus must it be. In that same houre sayde Jesus to the multitude: ye be come out as it were to a thiefe with swordes and staues, for to take me, I sat dayly with you teachinge in the temple, and ye toke me not. But all thys is done that the scryptures of the Prophetes might be fulfylled. Then all the disciples forsoke him and fled. And thei toke Jesus and led

him to Cayphas the hie Priest, wher the Scribes and the Elders were assembled. But Peter folowed him a farre of vnto the hie Priestes palace, and went in, and sat with the seruauntes to see the ende. The chiefe Priestes and Elders, and all the counsaile, sought false witnes against Jesus (for to put him to death) but founde none: yea when many false witnesses came, yet founde thei none. At the last came .ii. false witnesses, and sayd: This felow sayed, I am able to destroye the temple of God, and to builde it agayne in three dayes. And the chiefe Priest arose, and sayde vnto him: aunswerest thou nothing? Why do these beare witnes against thee? But Jesus held his peace. And the chiefe Priest aunswered, and saide vnto hym, I charge thee by the liuinge God, that thou tell vs, whether thou be Christe the sonne of God. Jesus said vnto him: thou hast said. Neuertheles I saye vnto you, hereafter shall ye see the sonne of man sitting on the right hand of power, and comming in the cloudes of the sky. Then the hie Priest rent his clothes, saying: he hath spoken blasphemye, what nede wee of any more witnesses? Beholde, nowe ye haue harde his blasphemie, what thinke ye? They aunswered, and sayd: he is worthy to dye. Then dyd they spit in his face, and bufeted hym with fistes. And other smote him on the face with the palme of their handes, sayinge: tell vs thou Christ, who is he that smote the? Peter sat without in the court, and a damosel came to hym, sayinge: thou also wast with Jesus of Galile: but he denyed before them all, sayinge: I wote not what

thou

thou saist. When he was gone out into the porch, another wenche sawe hym, and sayde vnto them that were there: This felowe was also with Jesus of Nazareth. And agayne he denyed with an othe, sayinge: I do not knowe the man. After a whyle came vnto hym they that stode by, and said vnto Peter: surely thou art euen one of them, for thy speache bewrayeth thee. Then began he to curse and to sweare, that he knewe not the man. And immediatly the Cocke krewe. And Peter remembred the word of Jesu, which said vnto him: before the cocke krowe, thou shalt deny me thrise: and he went out and wepte bytterly. When the morning was come, al the chief Priestes and Elders of the people helde a counsell against Jesus, to put him to death, and brought him bound, and deliuered hym vnto Poncius Pilate the deputye. Then Judas (which had betrayed him) seing that he was condemned, repented him selfe, & brought again the .xxx. plates of siluer to the chief priestes and elders, saying: I haue synned, betraying the innocent bloud. And they sayde: what is that to vs? See thou to that. And he cast downe the siluer plates in the temple, and departed, and went and hanged hym selfe. And the chiefe priestes toke the syluer plates and said: It is not lawful for to put them into the treasure, because it is the pryce of bloud. And they toke counsayle, and bought with them a potters fielde to bury strangers in. Wherfore the fielde is called Haceldema, that is, the fielde of bloud, vntyll this day. Then was fulfylled that which was spoken by Jeremy the Prophete, saying: and they toke .xxx. siluer plates, the

price of him that was valued, whom they bought of the chyldren of Israell, and gaue them for the potters fielde, as the Lorde appointed me. Jesus stode before the deputie, & the deputie asked hym, saying: Art thou the kyng of the Jewes? Jesus sayde vnto hym: thou sayest. And when he was accused of the chiefe Priestes & Elders, he aunswered nothyng. Then sayd Pilate vnto him: hearest thou not howe many witnesses they lay agaynste thee? and he aunswered hym to neuer a worde: insomuch that the deputie marueyled greatly. At that feast, the deputie was wont to delyuer vnto the people a prisoner, whom they woulde desyre. He had then a notable prisoner called Barrabas: Therfore when they were gathered together, Pilate sayde: whether wyll ye that I geue lose vnto you, Barrabas, or Jesus which is called Chryste? For he knewe that for enuy they hadde delyuered him. When he was set downe to geue iudgement, his wife sēt vnto him saying: haue thou nothyng to do with that iust man. For I haue suffred this daye many thynges in my slepe, because of hym. But the chiefe priestes and elders perswaded the people that they should aske Barrabas, & destroy Jesus. The deputie aunswered and sayde vnto them: whether of the twayne wyll ye that I lette loose vnto you? They sayd Barrabas. Pilate said vnto them: What shall I doe then with Jesus which is called Christ? They all sayde vnto hym: let hym be crucified. The deputie sayd: what euyl hath he done? but they cried more, saying: let him be crucified. When Pilate saw that he could preuayle nothyng, but the more busines was made:

he

he toke water, and washed his handes before the people, saying: I am innocent of the bloudde of this iust person, see ye. Then aunswered all the people, and sayde: his bloud be on vs and on our chyldren. Then let he Barrabas loose vnto them and scourged Iesus, and delyuered hym to bee crucified. Then the souldiours of the deputie toke Iesus into the common hall, and gathered vnto hym all the company, and they strypped hym and put on hym a purple robe, and platted a crowne of thornes and put it vppon his head, & a rede in his right hand, & bowed the knee before hym and mocked hym, saying: Hayle kyng of the Iewes, and when they had spyt vpon hym, they toke the rede and smote him on the head. And after that they had mocked hym, they toke the robe of hym agayne, and put his owne rayment on hym, and led him away to crucifie hym. And as they came out, they found a man of Cirene (named Simon) hym they compelled to beare his crosse. And they came vnto the place whiche is called Golgotha, that is to saye (a place of dead mens scullies) and gaue hym vineger myngled with gall to drynke: and when he had tasted thereof he woulde not drinke. When they had crucified hym, they parted his garmentes and dyd cast lottes, that it myght be fulfylled whiche was spoken by the Prophete. They parted my garmentes among them, and vpon my vesture did they cast lottes. And they sat and watched him there, & set vp ouer his head the cause of his death writte: This is Iesus ỹ king of the Iewes. Then were ther two theues crucified with him, one on the right hand, & another on the

left. They that passed by, reuyled hym, waggynge their heades, and saying: thou that destroiedst the temple of God, and dydst builde it in three dayes, saue thy selfe. If thou be the sonne of God, come downe from the crosse. Lykewyse also the hye Priestes mockyng him with the Scribes and Elders, said: he saued other, himself he can not saue. If he be the kyng of Israell, let hym nowe come downe from the crosse, & we wyll beleue hym. He trusted in God, let hym delyuer hym nowe yf he wyl haue him: for he said, I am the sonne of God. The theues also which were crucified with hym, cast the same in his teeth. From the sixth houre was there darknesse ouer all the lande vntyll the ninth houre. And about the ninth houre, Iesus cryed with a loude voyce, saying: Ely, Ely, lama-sabathany: that is to saye, my god, my god, why hast thou forsake me? Some of them ꝑ stode there when they heard that, sayd. This man calleth for Helyas. And straight way one of them ranne and tooke a sponge, and when he had fylled it full of vineger, he put it on a rede, & gaue him to drinke. Other sayd: let be, let vs see whether Helias wyll come and delyuer hym. Iesus when he had cryed agayne with a loude voyce, yelded vp the ghoste. And beholde, the vayle of the temple dyd rent in two partes, from the top to the bottome, and the earth dyd quake, and the stones rent, and graues dyd open, and manye bodyes of Saintes whiche slept, arose and went out of the graues after his resurrection, and came into the holye Citie, and appeared vnto many. When the Centurion, and they that were with hym watchyng Iesus, sawe

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the earthquake, and those thynges which happened, they feared greatly saying: Truely this was the sonne of God. And many women were there (beholdyng hym a farre of) which folowed Jesus from Galile, ministring vnto him: Emong which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of zebedes chyldren.

Munday before Easter.

The Epystle.

Esay. 63.

What is he this that commeth from Edom, with redde coloured clothes of Bosra (which is so costly cloth) and commeth in so mightelye with all his strength? I am he that teacheth righteousnes, and am of power to helpe. Wherefore then is thy clothyng redde, and thy rayment lyke his that treadeth in the wyne presse? I haue troden the presse my selfe alone, and of all people there is not one with me. Thus wyll I treade downe mine enemies in my wrath, and sette my feete vpon them in mine indignation. And their bloud shall besprynge my clothes, and so wyll I stayne al my rayment. For the day of vengeaunce is assigned in my hart, and the yere when my people shalbe delyuered is come. I looked about me, and there was no man to shewe me any helpe. I maruayled that no man held me vp. Then I held me by mine owne arme, & my feruentnes sustayned me. And thus wyll I tread downe the people in

in my wrath, and bath them in my displeasure, & vpon the earth wyll I lay theyr strength, I wyl declare the goodnes of the lord, yea and the praise of the Lord for all that he hath geuen vs, for the great good that he hath done for Israel, whiche he hath geuen them of his owne fauour, and according to the multitude of his louyng kyndnes. For he sayd: these no doubt are my people, and no shrinking children, and so he was theyr sauiour. In their troubles he was also troubled with thē, and the Aungel that went forth frō his presence, delyuered thē. Of very loue and kyndnes that he had vnto them, he redemed them. He hath borne them and caryed them vp, euer sence the worlde began. But after they prouoked hym to wrath, and vexed his holy mynde, he was theyr enemie, and fought agaynste them hym selfe, yet remembred Israell the olde time of Moyses and his people, saying: where is he that brought them from the water of the sea, with them that feede his shepe? where is he that hath geuen his holye spirite among them? he led them by the ryght hande of Moises with his glorious arme, deuydyng the water before them (whereby he gat hym selfe an euerlastyng name:) he led them in the depe as an horse is led in the playne, that they shoulde not stumble, as a tame beast goeth in the fielde, & the breath geuen of God geueth hym rest. Thus (O God) hast thou led thy people, to make thy selfe a glorious name withall. Loke downe then from heauen, & beholde the dwellyng place of thy sanctuary, and thy glory. How is it that thy gelousy, thy strength, the multitude of thy mercies, & thy

louing kindnes wyl not be entreted of vs: yet art thou our father. For Abraham knoweth vs not, neither is Israell acquainted with vs. But thou lord art our father and redemer, and thy name is euerlasting. O lord, wherfore hast thou led vs out of thy way: wherfore hast thou hardned our hartes that we feare thee not? Be at one with vs againe for thy seruauntes sake, & for the generatiō of thine heritage. Thy people haue had but a lyttle of thy sanctuary in possession: for our enemies haue troden downe the holy place. And we were thine from the begynnyng, when thou wast not theyr lord, for they haue not called vpō thy name.

¶ The Gospell.

After two dayes was Easter, and the dayes of swete bread. And the hye Priestes & Scribes sought how they might take him by crafte, & put him to death. But they sayd: not in the feast day, lest any busines arise among the people. And when he was in Bethany in the house of Simon the leper, euen as he sat at meate, ther came a woman hauing an Alabaster box of ointment called Narde, ỹ was pure & costly, & she brake the boxe & powred it vpō his hed. And ther were some ỹ wer not content within thē selues, & said: what neded this wast of oyntment? for it might haue ben sold for more then three hundred pence, & haue ben geuen vnto the pore. And thei grudged against her. And Jesus said: let her alone why troble ye her: She hath done a good worke on me: for ye haue poore w̄ you alwayes, & whēsoeuer ye wil ye may do thē good: but me haue ye not always, she hath done ỹ she could, she came aforehād to anoint my Mark. 14

body

body to the burying. Verely I sai vnto you, wher soeuer this Gospell shalbe preached throughout the whole world, this also that she hath done, shal be rehearsed in remembraunce of her. And Judas Iscarioth one of the twelue, went away vnto the hie priests to betray hym vnto them. When they hard that, they were glad, and promised that they would geue hym money. And he sought howe he might conueniently betray him. And the first day of swete bread (when they offered the passeouer) his disciples said vnto him: where wilt thou that we go and prepare that thou maist eate the Passe ouer? And he sent forth two of his disciples, and sayd vnto them: go ye vnto the citie, & there shal mete you a mā bearyng a pitcher of water, folow him. And whyther soeuer he goeth in, say ye vnto the good man of the house, the master saith, wher is the gest chaumber, where I shall eate the passe-ouer with my disciples? And he wyll shewe you a great parlor paued and prepared, there make ready for vs. And his disciples went forth, and came into the citie, & founde as he had sayd vnto them, and they made ready the Passeouer. And when it was nowe euentyde, he came with the twelue. And as they sat at borde and did eate, Jesus said: verely I saye vnto you, one of you, (that eateth with me) shall betray me. And they began to be sory, and to say to hym one by one: is it I? and an other sayd: is it I? he aunswered and sayde vnto them: it is one of the twelue, euē he that dyppeth with me in the platter. The sonne of man truly goeth as it is wrytten of hym, but woe to that man by whom the sonne of manne is betrayed:

good

good were it for that man, yf he had neuer bene borne. And as thei did eate, Jesus toke bread, and when he had geuen thankes, he brake it, and gaue to them, and said: Take, eate, this is my body. And he toke the cup, and when he had geuen thankes, he toke it to them, and thei al dranke of it. And he said vnto thē: Thys is my bloud of the new testament, which is shed for many. Uerely I say vnto you, I wyll drynke no more of the fruite of the vine, vntill that day that I drinke it newe in the kingdome of god. And when they had said grace, they went out to the mount Oliuete. And Jesus saith vnto them: all ye shalbe offended because of me this night. For it is written: I wyll smyte the shepeheard, and the shepe shalbe scattered: but after that I am rysen againe, I wyl go into Galile before you. Peter sayde vnto him: and though all men be offended, yet wil not I. And Jesus sayth vnto him: verely I say vnto thee, that thys day, euen in this nyght, before the Coche krow twise, thou shalt deny me thre times. But he spake more vehemently: no, yf I should dye with thee, I wyll not denie the: Likewise also said thei al. And they came into a place whiche was named Gethsemane, and he said to his disciples, sit ye here while I go aside and pray. And he taketh with him, Peter and James, & John, and began to ware abashed and to be in an agony, and sayde vnto them: My soule is heauy euen vnto the death: tary ye heare and watch. And he went forth a little, & fel down flat on the ground and prayed, that if it were possible, the hour might passe from him. And he said: Abba: father, all thynges are possible vnto thee,

take

take away thys cup from me: neuertheles, not as I wyll, but that thou wilt be done. And he came and founde them slepinge, and sayeth to Peter: Symon, slepest thou? Couldest not thou watche one houre? watche ye and pray lest ye enter into temptacion: the spirite truely is ready, but the flesche is weake. And agayne he went aside and prayed, and spake the same wordes. And he returned and found them a slepe againe, for theyr eyes were heauy, neyther wist they what to aunswere him. And he came the thyrde time and sayde vnto them: slepe henceforth and take youre ease, it is inough. The houre is come: beholde the sonne of man is betrayed into the handes of sinners: Rise vp, let vs go. Lo, he that betraieth me is at hand. And immediatly whyle he yet spake cõmeth Judas (which was one of the twelue) and with hym a great number of people with swordes & staues, from the hye Priestes, and Scribes, and Elders. And he that betrayed hym, had geuen them a generall token, sayinge: whosoeuer I doe kysse, the same is he: take and leade him away warely. And assone as he was come, he goeth strayght way to him, and sayeth vnto him: Maister, Maister, and kyssed him, and they layde theyr handes on hym, and toke him. And one of them that stode by, drew out a sworde, and smote a seruaunt of the hye Priestes, and cut of hys eare. And Jesus aunswered and sayd vnto them: ye be come out as vnto a thiefe with swordes and staues, for to take me. I was dayly with you in the temple teachyng, and ye toke me not: but these thynges come to passe, ỹ the Scripture should be fulfilled. And they al forsoke

soke him, and ran awai. And there folowed him a certayne yonge man clothed in linnen vppon the bare: and the yong men caught hym, and he lefte hys lynnen garment, and fled from them naked. And they led Jesus away to the hygh preest of al, and with him came al the hie preestes, and the Elders, and the Scribes. And Peter folowed hym a great way of (euen tyll he was come into the Palace of the hye Preest) & he sat with the seruauntes, and warmed himselfe at the fyre. And the hye preestes & al the coũsell sought for witnes against Jesu to put him to death, and found none: for manye bare false witnes against him, but their witnesses agreed not together. And there arose certaine & brought false witnes against him, saying: we heard him say, I wyl destroy this temple that is made with handes, & within thre dayes, I wyl build another made without hãdes. But yet their witnesses agreed not together. And the hie Preest stode vp among them, & asked Jesus, saying: aunswerest thou nothing? How is it that these beare witnes agaynst thee? But he helde his peace, and aunswered nothyng. Agayne the hie Preest asked him, and said vnto him: Art thou Christ the sonne of the blessed? And Jesus sayd: I am. And ye shall see the sonne of man sitting on the ryght hand of power, and commynge in the cloudes of heauen. Then the hie Preest rent his clothes, & said: what nede we any further of witnesses? ye haue harde blasphemy, what thinke ye? And they al condemned him to be worthy of death. And some began to spit at him, and to couer his face, and to beate him with fystes and to say vnto hym: I reade.

And

And the seruauntes bufeted him on the face. And as Peter was beneth in the Palace, there came one of the wenches of the hiest Priest: and when she saw Peter warming himself, she loked on him and said: wast not thou also with Jesus of Nazareth? And he denied, saying: I know him not, neither wote I what thou sayest. And he went out into the porch, and the Cocke krew. And a damosel (when she sawe hym) began agayne to saye to them that stode by: this is one of them. And he denyed it agayne. And anone after, they that stode by, said againe vnto Peter: surely thou art one of them, for thou arte of Galile, and thy speech agreeth therto. But he began to curse and to sweare, saying: I know not this man of whom ye speake. And agayne the cocke krewe, & Peter remembred the worde that Jesus had sayde vnto hym: before the cocke krowe twyse, thou shalt denye me three tymes. And he began to wepe.

¶ Tuesday before Easter.

¶ The Epistle.

Esay. l. THe Lorde GOD hath opened myne eare, therfore can I not say nay, neyther withdrawe my selfe: but I offer my backe vnto the smiters, and my chekes vnto the nippers. I turne not my face from shame and spittinge, and the Lord GOD shall helpe mee: Therefore shall I not be confounded. I haue hardened my face lyke a flynte stone, for I am sure that I shall not come to confusion. He is at hande that iustifieth me, who wyll then go to lawe with me? Let vs stande

stand one agaynst another: yf there be any that wyll reason with me, let hym come here forth to me. Beholde, the lorde God standeth by me, what is he then that can condemne me? loe, they shalbe lyke as an olde clothe, the moth shal eate them vp. Therfore who so feareth the Lord among you, let hym heare the voyce of hys seruant. Who so walketh in darknes, and no lyght shineth vpon hym, let him put his trust in the name of the Lord, and holde hym vp by his God: but take hede, ye al kindle a fyre of the wrath of GOD, and stirre vp the coales: walke on in the glysterynge of your owne fyre, and in the coales that ye haue kyndled. This commeth vnto you from my hande, namely that ye shall slepe in sorowe.

¶ The Gospell.

AND anon in the dawnynge, the hye Priestes helde a counsell with the Elders & the Scribes, & the whole cõgregation, and bound Jesus, and led hym awaye, and delyuered hym to Pilate. And Pilate asked him: art thou the kyng of the Jewes? and he answered, & said to him: thou sayest it. And the hye Priestes accused hym of many thynges. So Pilate asked hym agayne, saying: answerest thou nothyng? Behold how many thinges thei lai to thy charge. Jesus answered yet nothynge, so that Pylate marueyled. At that feast Pilate dyd delyuer vnto them a prisoner, whom soeuer they would desyre. And there was one that was named Barrabas, whiche laye bounde with them that made insurrection: he had committed murther. And the Math. xv

people called vnto hym, and began to desyre hym that he would doe accordyng as he had euer done vnto them. Pilate aunswered them saying: wyll ye that I let loose vnto you the king of ỹ Iewes? for he knewe that the hie Priestes had delyuered hym of enuy. But the hie priestes moued the people that he shoulde rather delyuer Barrabas vnto them. Pilate aunswered agayne, and sayd vnto them: what wyll ye that I then do vnto hym whom ye call the kyng of the Iewes? And they cryed agayne, crucifie hym. Pilate sayd vnto thē: what euyl hath he done? And they cryed the more feruently, crucifie hym. And so Pylate wyllyng to content the people, lette loose Barrabas vnto them, and deliuered vp Iesus (when he had scourged him) for to be crucified. And the souldiours led hym away into the common hall, and called together the whole multitude, and they clothed hym with purple, and they platted a crowne of thornes, and crowned him withall, and beganne to salute hym: Hayle kynge of the Iewes. And they smote him on the head with a reede, and dyd spyt vpon him, and bowed theyr knees, and worshypped hym. And when they had mocked hym, they toke the purple of him, and putte hys owne clothes on hym, and led him out to crucifie hym. And thei compelled one that passed bie, called Simon of Sirene (the father of Alexander and Rufus) which came out of ỹ field, to beare his crosse. And they brought hym to a place named Golgotha (whiche yf a manne interprete) is the place of dead mens sculles: and they gaue hym to drynke wine mingled with mirre, but he receiued it not.

And

And when they had crucified him, thei parted his garmentes, castyng lots vpon them, what euery man shoulde take. And it was about the thyrde houre, and thei crucified him. And the title of his cause was written: The king of the Jewes. And they crucified with hym two theues, the one on his right hand, & the other on his left. And ỹ scripture was fulfylled, which sayth: he was counted among the wicked. And they that went by rayled on him, waggynge their heades and sayinge: A wretch, thou that destroyest the temple, and buildest it againe in thre daies, saue thy self and come downe from the crosse. Likewise also mocked him the hye priestes among thẽ selues, with the Scribes, and sayde: he saued other men, hymselfe he cannot saue. Let Christ the king of Israel descẽd nowe from the crosse, that we may se and beleue. And they that were crucified with hym, cheched him also. And whẽ the first hour was come, darknes arose ouer al the earth, vntil the ninth hour. And at the ninth houre, Jesus cried with a loude voice, saying, Eloy, Eloy, lamazabathany? which is (if one interprete it) my God, my God, why hast thou forsaken me? And some of thẽ that stode by, when they heard that, sayd: beholde he calleth for Helias. And one ranne and fylled a sponge full of vineger, & put it on a rede, & gaue hym to drynke, saying: let hym alone, let vs see whether Helyas wyll come and take him downe. But Jesus cryed with a loud voyce, and gaue vp the ghost. And the vayle of the Temple rent in two pieces from the top to the bottome. And when the Centurion (which stode before him) saw that he so cryed, and

gaue vp the ghost, he sayde: truely thys man was the sonne of God. There were also women a good way of, beholding him: amonge whom was Mary Magdalene, and Mary the mother of James the lyttle, and of Joses, & Mary Salome (whiche also whē he was in Galile had folowed him, and ministred vnto hym) and manye other women which came vp with him to Jerusalem. And now when the euen was come (because it was the day of preparing that goeth before the Sabboth) Joseph of the Citie of Aramathie a noble counsaylour, which also loked for the kyngdome of God, came and went in boldly vnto Pilate, and begged of him the body of Jesu. And Pylate marueyled that he was already dead, and called vnto him the Centurion, and asked of him whether he had ben any whyle dead. And when he knewe the trueth of the Centuriō, he gaue the body to Joseph, and he bought a lynnen cloth, and tooke hym downe, and wrapped hym in the linnen cloth, and layde him in a sepulchre that was hewen out of a rock, and rolled a stone before the dore of the sepulchre. And Mary Magdalene, and Mary Joses beheilde where he was layde.

Wednesday before Easter.

¶ The Epistle.

Hebr. ix. WHeras is a Testament, there must also (of necessitie) be the death of him that maketh the Testament. For the Testament taketh aucthoritie when mē are dead: for it is yet of no value, as longe as he that maketh the Testament is alyue: for which

which cauſe alſo neither the firſt Teſtament was ordeyned without bloud. For when Moyſes had declared all the commaundementes to al the people, accordinge to the lawe, he tooke the bloud of Calues and of Goates, wyth water and purple wolle, and yſope, and ſprynkled both the booke and al the people, ſaying: this is the bloud of the Teſtament, which god hath appointed vnto you. Moreouer, he ſprinkled ỹ Tabernacle with bloud alſo, and all the miniſtring veſſels. And almoſt al thinges are by the lawe purged with bloud, and without ſhedding of bloud is no remiſſion. It is nede then, that the ſimilitudes of heauenly thinges be purified with ſuche thynges: but that the heauenly thynges them ſelues, bee pnrified with better ſacrifices then are thoſe. For Chryſt is not entred into the holye places that are made with handes, (whiche are ſimilitudes of true thynges) but is entred into very heauē, for to appeare now in the ſyght of God for vs: not to offer hym ſelfe often, as the hye prieſt entreth into the holy place euery yere with ſtraunge bloud: for then muſt he haue often ſuffred ſence the worlde began. But nowe in the ende of the worlde hath he appeared once to put ſinne to flyght by the offeringe vp of himſelfe. And as it is appoynted vnto all men that they ſhall once dye, and then commeth the iudgment: Euē ſo Chriſt was once offered to take away the ſinnes of many, and vnto thē that loke for him, ſhall he appeare agayne without ſynne, vnto ſaluation.

℣ The Goſpell.

¶ The Gospell.

Luke. 22

THe feast of swete bread drewe nye, which is called Easter, and the hye Priestes and Scribes sought how thei might kyl him, for they feared the people. Then entred Sathan into Judas, whose Syrname was Iscarioth (whiche was of the number of the .xii.) and he went hys waye and commoned with the hye Priestes and officers, howe he might betray hym vnto them. And they were glad, and promysed to geue hym mony. And he consented, and soughte opportunitie to betraye hym vnto them when the people were awaye. Then came the daye of swete breade, when of necessitie the Passeouer muste be offred. And he sent Peter & John, saying: Goe and prepare vs the Passeouer, that we may eate. Thei said vnto him: where wilt thou that we prepare? And he saide vnto them: beholde, when ye enter into the citie, there shal a man mete you bearyng a pitcher of water: him folow into the same house that he entreth in, and ye shal say vnto the goodman of the house: the mayster sayeth vnto thee, where is the geast chamber where I shal eate the Passeouer with my disciples? And he shal shewe you a great perlour paued, there make readi. And they went and founde as he had sayd vnto them, and they made ready the Passeouer. And whē the houre was come, he sat downe, and the .xii. Apostles with him. And he said vnto them, I haue inwardly desired to eate thys Passeouer with you, before that I suffer. For I say vnto you: hēceforth wil I not eate of it any more, vntil it be fulfilled in the kingdome of God. And he toke the cup and

gaue

gaue thankes and ſaide: Take this, and deuide it among you. For I ſay vnto you: I wil not drinke of the fruite of this vine, vntil the kingdome of God come. And he tooke breade, and when he had geuen thankes, he brake it, & gaue vnto them, ſaiing: This is my body which is geuē for you: This do in the remembraunce of mee. Lykewyſe alſo when he had ſupped, he toke the cup ſaying: This cup is the new Teſtament in my bloud, whych is ſhed for you, yet behold, the hande of him that betraieth me, is with me on the table. And truly the ſonne of mā goeth as it is appointed, but wo vnto that man by whom he is betrayed. And thei began to enquire among them ſelues, which of thē it was that ſhould do it. And there was a ſtrife among them which of them ſhoulde ſeme to be the greateſt. And he ſaid vnto them: the kinges of nacions raigne ouer them, and they that haue auctoritie vpon thē, are called gracious: but ye ſhal not ſo be. But he that is greateſt among you, ſhal be as the yonger, & he that is chiefe, ſhalbe as he ẏ doth miniſter. For whether is greater he that ſytteth at meate, or he that ſerueth? Is it not he that ſitteth at meat? But I am among you as he ẏ miniſtreth, ye are they which haue bydden with me in my tēptaciōs. And I appoint vnto you a kingdome, as my father hath apointed to me, ẏ ye may eate and drinke at my table in my kyngdome, and ſit on ſeates iudginge the .xii. Trybes of Iſraell. And the Lorde ſayd, Simon, Simon, behold, Sathan hath deſyred to ſifte you as it were wheate: But I haue prayed for thee, ẏ thy fayth faile not. And whē thou art cōuerted, ſtrengthy thy brethrē.

And he saide vnto hym: Lorde, I am readye to go with thee into prison, and to death. And he sayd: I tell thee Peter, the Cocke shall not krowe thys daye, tyll thou haue denyed me thryse that thou knowest me. And he said vnto them, when I sent you without wallet, and scrip, and shoes, lacked ye any thyng? And they sayde, no. Then sayde he vnto them: but nowe he that hath a wallet, let him take it vp, & lykewise his scrip. And he that hath no sworde, let him sel his coate and bye one. For I saye vntoyou, that yet the same whiche is written, must be perfourmed in me: euen amonge the wycked was he reputed: For those thynges whiche are writen of me haue an ende. And they saide: Lorde beholde, here are two swordes: and he saide vnto them: it is enough. And he came out, and wente (as he was wonte) to mount Olyuete. And the disciples folowed him. And when he came to the place, he sayde vnto them: pray, lest ye fal into temptation. And he gat himselfe from them about a stones caste, and kneled downe and prayed, saying: Father, yf thou wilt, remoue this cup from me: Neuertheless, not my wil but thine be fulfylled. And there appeared an aungell vnto hym from heauen, comforting hym. And he was in an agony and praied the longer, and his sweat was lyke droppes of bloud, tricking downe to the grounde. And when he arose from prayer, & was come to hys disciples, he founde them slepyng for heauynesse, and he saide vnto them: why slepe ye? Ryse and pray, lest ye fall into temptation. While he yet spake, beholde, there came a company, and he that was called Judas, one of the twelue, wēt

before

before them, and preased nye to Jesus, to kysse him. But Jesus sayde vnto him: Judas, betrayest thou the sonne of man with a kisse? When they which were about him sawe what would folow, they sayd vnto him: Lord, shal we smyte with the swoorde? And one of them smote a seruaunt of the hie Priestes, and stroke of his ryght eare: Jesus aunswered and sayde: suffer ye thus farre forth. And when he touched hys eare, he healed hym. Then Jesus said vnto the hie Priestes and rulers of the temple, and the elders, which were come to him: ye be come out as vnto a theefe, with swoords and staues. When I was dayly with you in the temple, ye stretched forth no handes agaynst me: but this is euen your very houre, and the power of darknes. Then toke they him and led him, and brought him to the hie priestes house. But Peter followed a farre of. And when they had kindled a fyre in the middes of the palace, & were set downe together, Peter also sat downe among them. But when one of the wenches beheld him, as he sat by the fyre (and loked vpon him) she sayde: thys same felow was also with him. And he denied him, saying, woman, I know hym not. And after a lyttle whyle, another sawe hym, and sayde: thou art also of them. And Peter sayde: man I am not. And about the space of an houre after, another affyrmed, sayinge: verely thys felowe was with hym also, for he is of Galile. And Peter sayde: man, I wote not what thou sayest. And immediatlye whyle he yet spake, the Cocke krewe. And the Lorde turned backe and loked vppon Peter. And Peter remembred the woorde of the Lorde, howe

he

he had sayde vnto hym: before the Cocke crowe thou shalt denye me thryse: And Peter went out and wept bytterly. And the men that toke Jesus mocked him, and smote hym: and when they had blynfolded hym, they stroke him on the face, and asked him, sayinge: Arede, who is he that smote thee? And manye other thinges despitefully sayd they against hym. And assone as it was daye the Elders of the people, and the hye Priestes and Scribes came together, and ledde hym into theyr counsell, saying: Art thou very Christ? tel vs. And he sayd vnto them: if I tel you, ye will not beleue me: and if I aske you, you wyl not aunswere, nor let me goe: hereafter shal the sonne of man sit on the ryght hande of the power of God. Then sayde they all: Art thou then the sonne of God? he sayd: ye say that I am. And they sayd: what nede we of any further wytnesse? For we oure selues haue heard of his owne mouth.

Thursday before Easter.

¶ The Epistle.

1. Cor. 11. THys I warne you of, and commende not, that ye come not together after a better maner, but after a worse. For first of all, when ye come together in the congregacyon, I heare that there is dyscentyon amonge you, and I partly beleue it. For there muste be sectes amonge you, that they whiche are perfecte among you, may be knowen. When ye come together

ther therefore into one place, the Lordes Supper cannot be eaten, for euery man begynneth afore to eate his owne supper. And one is hungry, and another is dronken. Haue ye not houses to eate and drinke in? despise ye the congregation of god and shame them that haue not? what shall I saye vnto you? shal I praise you? In this I praise you not. That which I deliuered vnto you, I receyued of the Lorde. For the Lord Jesus, the same nyght in whyche he was betrayed, toke breade, and when he had geuen thankes, he brake it and sayde: Take ye and eate, this is my body which is broken for you. This do ye in the remẽbraunce of me. After the same maner also, he toke the cuppe when supper was done, saying: this cuppe is the newe Testament in my bloud. This do, as oft as ye drinke it in remembraunce of me. For as often as ye shal eate this bread, and drinke of this cup, ye shal shew the Lordes death tyll he come. Wherfore, whosoeuer shal eate of this bread and drinke of this cup of the Lorde vnworthely, shalbe gylty of the body and bloud of the Lord. But let a man examine himselfe, and so let him eate of the bread and drynke of the cuppe. For he that eateth and drynketh vnworthelye, eateth and drynketh hys owne dampnation, because he maketh no difference of the Lordes body. For thys cause many are weake and sicke among you, and many slepe. For yf we hadde iudged oure selues, wee shoulde not haue ben iudged. But when wee are iudged of the Lord, we are chastened, that we should not be dampned with the worlde. Wherefore my brethren, when ye come together to eate, tarrye one

for another. If anye man hunger, let hym eate at home, that ye come not together vnto condemnation. Other thynges wyll I set in order when I come.

¶ The Gospell.

Luk. 23. THe whole multitude of them arose, & led hym vnto Pilate. And they began to accuse hym saying: we founde thys felow peruerting the people, and forbidding to pay tribute to Ceaser, saying that he is Christ a kyng. And Pilate apposed hym, saying: art thou the kinge of the Jewes? he aunswered hym and said: thou sayest it: Then said Pylate to the hie Priestes & to the people: I finde no fault in this man. And they were the more fierse, sayinge: he moueth the people, teachynge throughout al Jury, and began at Galile euen to this place. When Pilate heard mencion of Galile, he asked whether the man were of Galile. And assone as he knewe that he belonged vnto Herodes iurisdiction, he sent him to Herode, whiche was also at Jerusalem at that tyme. And when Herod sawe Jesus he was exceadyng glad, for he was desirous to see him of a longe season, because he had hard many thynges of him, and he trusted to haue sene some miracles done by hym. Then he questioned with hym many wordes. But he aunswered him nothyng. The hye Priestes and Scribes stode forth and accused him straightly. And Herode with the men of warre despised him. And when he had mocked him, he araied him in white clothing, & sent him againe to Pilate. And ỹ same day Pilate & Herode were made frends together.

For

for before they were at variaunce. And Pilate called together the hye Priestes, and the rulers, & the people, and sayd vnto them: ye haue brought thys man vnto me, as one that peruerteth the people: and beholde, I examine hym before you, and fynde no fault in thys man of those thynges whereof ye accuse hym, no nor yet Herode. For I sent you vnto him, and loe, nothynge worthy of death is done vnto him: I wyll therefore chasten him & let him lose. For of necessitie he must haue let one lose to them at that feast. And all the people cryed at once, saying, away with him, and deliuer vs Barrabas, which for a certaine insurrection made in the citie, and for a murther, was cast into prison. Pilate spake againe vnto them, willing to let Iesus lose. But thei cryed, saying: Crucifie him, crucifie him. He said vnto thē the thirde tyme: what euyl hath he done? I fynd no cause of death in him: I wyl therefore chasten him and let him go. And they cryed with loude voyces, requiring that he might be crucified. And the voices of them, & of the hie Priestes preuayled. And Pilate gaue sentence that it shoulde be as they required, and he let lose vnto them, him that (for insurrection & murther) was cast into prison, whom they had desyred, and he deliuered to them Iesus, to do with him what they would. And as they led him away, they cought one Simon of Cirene cōming out of the fielde, & on him layd thei the crosse, that he might beare it after Iesus. And there folowed him a great company of people, and of women, which bewayled & lamented him. But Iesus turned backe vnto them, & sayde: ye doughters of Ie-

rusalem

rusalem, wepe not for me, but wepe for your selues and for your children. For beholde, the dayes wyll come, in the which they shall say: Happy are the barren, and the wombes that neuer bare, and the pappes which neuer gaue sucke. Then shall they begyn to say to the mountaynes, fall on vs: and to the hilles couer vs. For if they do this in a greene tree, what shall be done in the drye? And there were two euyll doers ledde with him to be slaine. And after that they were come to the place (which is called Caluarie) ther they crucified him and the euill doers, one on the ryght hande, & the other on the left. Then said Jesus, father forgeue them, for they wote not what they doe. And they parted his rayment, and cast lottes. And the people stode and beheld. And the rulers mocked him with thē, saying: he saued other men, let him saue him selfe yf he be very Chryst the chosen of God. The souldiours also mocked hym, and came and offred him vineger, and sayd: yf thou be the kinge of Jewes, saue thy selfe. And a superscription was written ouer him with letters of Greke, and Latine, & Hebrue: This is the king of the Jewes. And one of the euyll doers whiche were hanged, rayled on him, saying: if thou be Chryst, saue thy selfe and vs. But the other aunswered and rebuked hym saying: fearest thou not God, seyng thou art in the same damnation? we are righteously punyshed, for we receaue accordyng to our dedes: but this man hath done nothyng amysse. And he sayd vnto Jesus: Lord, remember me when thou commest into thy kingdome. And Jesus sayd vnto hym: verely I say vnto thee, to day shalt thou

be

be with me in Paradise. And it was about the. vi houre, & there was a darkenes ouer all the earth, vntyll the nynth houre, and the sunne was darkened, and the vayle of the Temple dyd rent, euen through the middes. And when Jesus had cryed with a loude voyce, he sayde: Father, into thy handes I commend my spirit. And when he thus had sayde, he gaue vp the ghost. When the Centurion saw what had hapned, he glorified god, saying: verely this was a righteous man. And al the people that came together to see that syght, and saw the thynges which had hapned, smote theyr brestes and returned. And all hys acquaintaunce and the women that folowed hym from Galile, stode a farre of beholding these thynges. And beholde, there was a man named Joseph, a counsaylour, and he was a good man and a iust: the same had not consented to the counsayle and deede of them, whiche was of Aramathia, a Citie of the Jewes, whiche same also wayteth for the hyngedome of god: he went vnto Pilate and begged the body of Jesus, and toke it downe, and wrapped it in a linnen cloth, and layde it in a sepulchre that was hewen in stone, wherein neuer man before had ben layde. And that day was the preparynge of the Sabboth, and the Sabboth drewe on. The women that folowed after, which had come with hym from Galile, beheldе the Sepulchre, and how his body was layde. And they returned, and prepared swete Odours, and oyntmentes, but rested on the Sabboth day, according to the commaundement.

¶ On

¶ The Collectes.

ALmightie God, we beseech thee graciously to beholde thys thy family, for the whiche our Lorde Jesus Christ was contented to be betrayed, and geuen vp into the handes of wycked men, and to suffer death vppon the crosse: who lyueth and raigneth. &c.

ALmightie and euerlastynge God, by whose spirite the whole body of the Churche is gouerned and sanctified: receyue our supplications and prayers, which we offer before thee for all estates of men in thy holy congregation, that euery member of the same in his vocation & ministery, may truely and godly serue thee: through our Lorde Jesus Christ.

MErcyfull God who hast made all men, and hatest nothinge that thou haste made, nor wouldest the death of a synner, but rather that he should be conuerted and lyue: haue mercy vpon al Jewes, Turkes, Infidels, and Heretikes and take from them all ignorance, hardenes of hart and contempt of thy worde. And so fetch thē home blessed Lorde to thy flock, that they may be saued among the remnaūt of the true Israelites, and be made one fold vnder one shepeheard Jesus Christ our Lord: who liueth and raigneth. &c.

¶ The Epystle.

Hebr. 1. THe lawe (whiche hath but a shadowe of good thynges to come, and not the verye fashion of thinges them selues) can neuer with those Sacrifices whiche they offer yeare by yeare continuallye, make the commers thereunto perfite. For would not then those sacrifices

sacrifices haue ceased to haue ben offred, because that the offerers once purged, should haue had no more conscience of sinnes? Neuertheless, in those sacrifices is there mencion made of synnes euery yere. For the bloud of oxen & goates can not take away sinnes. Wherfore, when he cõmeth into the world he saith: Sacrifice and offering thou wouldest not haue, but a body hast thou ordeyned me. Burnt offeringes also for sinne hast thou not allowed. Then sayd I: lo, I am here. In the begynning of the boke it is written of me, that I should do thy wil, O God. Aboue, when he saith: Sacrifice and offeryng, and burnt sacrifices, and sinne offerynges thou wouldest not haue, neyther hast thou allowed them (whiche yet are offered by the lawe) then sayde he: loe, I am here to do thy will, O God: he taketh away the fyrst to establyshe the latter: by the which wyll, we are made holy euen by the offering of the body of Iesu Christ once for all. And euery Preest is ready dayly, ministrynge and offeryng oftentimes one maner of oblation, whiche can neuer take away sinnes. But thys man after he hath offered one sacrifice for sinnes, is set downe for euer on the right hand of GOD, and from henceforth tareth tyl his foes be made his fotestole. For with one offering hath he made perfect for euer, them that are sanctified. The holy ghoste hym selfe also beareth vs recorde, euen wgen he told before. Thys is the Testament that I wyll make vnto them. After those dayes (sayth the Lorde) I wyll put my lawes in their hartes, and in theyr myndes wyll I wryte them, and their synnes and iniquities wyll I remember no

more. And where remission of these thynges is, there is no more offeryng for sinnes. Seing therfore brethren, that by the meanes of the bloud of Jesu, we haue libertie to enter into the holye place, by the new and lyuyng way, which he hath prepared for vs through the vayle (that is to say, by hys flesche.) And seynge also that we haue an hye Priest whiche is ruler ouer the house of God, let vs drawe nye with a true hart in a sure fayth sprynkled in our hartes from an euyl conscience, and washed in our bodies with pure water: lette vs kepe the profession of our hope, without waueryng (for he is faithfull that promised) and let vs consider one another, to the intent that we maye prouoke vnto loue, and to good workes, not forsakynge the felowshippe that we haue amonge our selues, as the maner of some is: but let vs exhort one another, and that so muche the more, because ye see that the day draweth nye.

¶ The Gospell.

John. 18. When Jesus had spoken these wordes, he went forth with his Disciples ouer the broke Cedron where was a garden, into the whiche he then entred with hys Disciples. Judas whiche also betrayed hym, knewe the place, for Jesus ofte tymes resorted thyther with hys Disciples. Judas then after he had receyued a bande of men (and ministers of the hie Priestes and Phariseis) came thyther with lanternes and fyrebandes, and

and weapons. And Jesus knowynge all thynges that should come on him, went forth and sayd vnto them: whom seke ye? They answered him: Jesus of Nazareth. Jesus sayd vnto them: I am he. Judas also which betrayed him, stode with them. Assone then as he had sayde vnto them, I am he, they went backeward, & fell to the ground. Then asked he them agayne: whom seke ye? They sayd, Jesus of Nazareth. Jesus answered: I haue told you that I am he. If ye seke me, therfore let these goe theyr way, that the saying myght be fulfilled which he spake. Of them whiche thou gauest me haue I not lost one. Then Symon Peter hauyng a sworde, drewe it, and smote the hye Priestes seruaunt, and cut of his right eare. The seruauntes name was Maichus. Therefore saith Jesus vnto Peter, put vp thy sworde into the sheath: shall I not drinke of the cuppe which my father hath geuen me? Then the company and the captaine, and the ministers of the Jewes, toke Jesus, and bound him, and ledde him away to Annas fyrste, for he was father in lawe to Cayphas, whiche was the hye Priest the same yeare. Cayphas was he that gaue counsayle to the Jewes, that it was expedient that one man shoulde dye for the people. And Simon Peter folowed Jesus, and so dyd another Disciple: that Disciple was knowen to the hye Priestе, and went in with Jesus vnto the palace of the hie Priest. But Peter stode at the dore without. Then went out that other Disciple (whiche was knowen to the hie Priest, & spake to the Damosel that kept the dore, & brought in Peter. The said the Damosell that kept the dore vnto Peter.

Art not thou also one of thys mans disciples? he sayde: I am not. The seruauntes and ministers stode there, which had made a fyre of coales: for it was cold, and they warmed them selues. Peter also stode amonge them and warmed himselfe. The hie Priest then asked Jesus of hys disciples, and of his doctrine. Jesus aunswered hym: I spake openly in the worlde: I euer taught in the Synagogue, and in the Temple whither all the Jewes haue resorted, and in secrete haue I said nothing. Why askest thou me? Aske them whiche heard me, what I sayde vnto them. Behold, they can tel what I said. When he had thus spoken, one of the ministers which stode by, smote Jesus on the face saying: Aunswerest thou the hye Priest so? Jesus aunswered him: If I haue euyl spoken, beare witnes of the euyll: But yf I haue well spoken, why smytest thou me? And Annas sent him bound vnto Cayphas the hye Priest. Symon Peter stoode and warmed himselfe. Then sayd they vnto him. Art not thou also one of his disciples? He denyed it, and said: I am not. One of the seruaūtes of the hie Priestes, (hys cosin, whose eare Peter smote of) sayd vnto him: dyd not I se thee in the garden with him? Peter therfore denyed agayne, and immediatly the Cocke krewe. Then led they Jesus from Caiphas into the hall of iudgment. It was in the mornynge, and they them selues went not into the iudgement hall, lest they shoulde be defyled, but that they might eate the Passeouer. Pylate then went out to them, and sayde: what accusation bryng you against this man? They aunswered, and sayd vnto him, if he were not an euil

doer,

doer, we would not haue deliuered him vnto the. Then sayd Pilate vnto them: take ye him & iudge him after your owne lawe. The Iewes therfore sayde vnto him: It is not lawfull for vs to putte any manne to death, that the wordes of Iesus myght be fulfylled, whiche he spake, signifying what death he should dye. Then Pilate entred into the iudgement hall againe, and called Iesus, and sayde vnto hym. Arte thou the kynge of the Iewes? Iesus aunswered: sayest thou that of thy selfe, or dyd other tell it thee of me? Pylate aunswered: am I a Iewe? Thine owne nacion and hie Priestes haue deliuered the vnto me, what hast thou done? Iesus aunswered: my kyngdome is not of this worlde: yf my kyngdome were of this worlde, then woulde my ministers surely fyght, that I shoulde not be deliuered to the Iewes, but nowe is my kyngdome not from hence. Pilate therfore sayde vnto hym: Arte thou a kyng then? Iesus aunswered: thou sayest that I am a kyng. For this cause was I borne, & for this cause came I into the world, that I should beare witnes vnto the trueth. And all that are of the trueth heare my voyce. Pylate sayd vnto hym: what thyng is trueth? And when he had sayde this, he went out againe vnto the Iewes, and saith vnto them: I fynd in him no cause at al, ye haue a custome that I shoulde delyuer you one loose at Easter: wyll ye that I loose vnto you the kynge of the Iewes? Then cryed they al agayne, saying: Not hym but Barrabas: the same Barrabas was a murtherer. Then Pilate toke Iesus therefore, and scourged him. And ỹ souldiers wound a crowne of thornes

and put it on his head. And they dyd on hym a purple garment, and came vnto hym, and sayde: Hayle kyng of the Iewes, and they smote hym on the face. Pilate went forth againe, and sayd vnto them: beholde, I bryng him forth to you, that ye may know that I fynde no fault in hym. Then came Iesus forth wearyng a crowne of thorne, and a robe of purple. And he saith vnto them: beholde the man. When the Priestes therefore and the ministers sawe hym, they cryed, Crucifie him, Crucifie hym. Pilate sayeth vnto them: take ye him and crucifie him, for I fynd no cause in him. The Iewes aunswered him: we haue a lawe, and by our lawe he ought to die, because he made him selfe the sonne of God. When Pilate hearde that saying, he was the more afrayd, and went againe into the iudgement hall, and sayde vnto Iesus: whence art thou? But Iesus gaue him none aunswere. Then sayde Pilate vnto hym. Speakest thou not vnto me? knowest thou not that I haue power to crucifie thee, and haue power to looce thee? Iesus aunswered: Thou couldest haue no power at all agaynste mee: excepte it were geuen thee frō aboue: Therfore he that deliuered me vnto thee, hath the more sinne. And frō thencefoorth sought Pylate meanes to looce hym: but the Iewes cryed saying: yf thou let him goe, thou art not Ceasars frende: for whosoeuer maketh hym selfe a kynge, is agaynste Ceasar. When Pilate hearde that saying, he brought Iesus forth, and sat downe to geue sentence in a place that is called the pauement, but in the Hebrue tonge, Gabbatha. It was the preparing day of Easter, about

the

the syxte houre. And he sayeth vnto the Iewes: behold your kyng. They cried, saying: away with him, away with hym, crucifie hym. Pilate sayth vnto them: shall I crucifie your kynge? The hye Priestes aũswered: we haue no kyng but Ceasar. Then delyuered he hym to them to be crucyfyed. And they tooke Iesus and led hym away, and he bare his crosse, and went forth into a place which is called the place of dead mens sculles: but in Hebrue Golgotha, where they crucified him, & two other with hym, on eyther syde one, and Iesus in the myddest. And Pilate wrote a tytle and put it vpon the crosse. The wrytyng was: Iesus of Nazareth kyng of the Iewes. This tytle read many of the Iewes: for the place where Iesus was crucyfied, was nere to the citie. And it was wrytten in Hebrue, Greke, and Latine. Then sayd the hye priestes of the Iewes to Pilate: write not kyng of the Iewes, but that he sayde: I am kynge of the Iewes. Pilate aunswered: what I haue written that I haue written. Then the souldiers, when they had crucified Iesus, toke his garmentes and made foure partes, to euery souldier a parte, and also his coate. The coate was without seame, wrought vpon throughout. They sayde therfore among them selues: let vs not deuide it, but caste lottes for it who shall haue it, that the scrypture myght be fulfylled, saying: They haue parted my raiment among them, & for my coate did they cast lottes. And the souldiers did such things in dede. There stode by ỹ crosse of Iesus, his mother & his mothers sister, Mary ỹ wife of Cleophas, & Mary Magdalene. whẽ Iesus therfore saw his mother

and the Disciple, whom he loued, standynge, he saith vnto his mother: woman behold thy sonne, Then sayde he to the Disciple: beholde thy mothe. And from that houre, the disciple tooke her for his owne.

After these thynges, Iesus knowynge that all thynges were nowe perfourmed, that the scripture might be fulfilled, he sayd: I thyrst. So there stoode a vessell by full of vineger: therefore they filled a sponge with vineger, and wound it about with Isope, & put it to his mouth. Assone as Iesus then receiued of the vineger, he sayd: It is finished, & bowed his head, and gaue vp the ghost. The Iewes therefore, because it was the preparyng of the Sabboth, that the bodies shoulde not remayne vppon the crosse on the Sabboth daye, (for that Sabboth day, was an hye day) besought Pilate that theyr legges myght be broken, and that they myght be taken downe. Then came the souldiers and brake the legges of the first, and of the other which was crucified with hym. But when they came to Iesus, and sawe that he was dead already, they brake not his legges: but one of the souldiours with a speare thruste hym into the syde, and forthwith there came out bloud and water. And he that saw it bare record, and his record is true. And he knoweth that he saith true, that ye might beleue also. For these thinges were done that the scripture should be fulfylled: ye shal not breake a bone of hym.

And agayne another scripture saith: they shall loke vpon hym whom they haue pearsed. After this, Ioseph of Aramathia (whiche was a Disciple

ciple of Jesus, but secretly for feare of the Jewes) besought Pylate that he myght take downe the body of Jesus. And Pylate gaue hym licence. He came therefore and toke the body of Jesus. And there came also Nicodemus (which at the beginnynge came to Jesus by nyght) and brought of Myrre and Aloes myngled together, about an oundreth pounde weight. Then toke they the body of Jesus, and wound it in linnen clothes with the Odours, as the maner of the Jewes is to bury. And in the place where he was crucified, there was a garden, and in the garden a newe Sepulchre, wherein was neuer man layde: There layde they Jesus therefore because of the preparyng of the Sabbothe of the Jewes, for the Sepulchre was nye at hande.

Easter Euen.

¶ The Epistle.

IT is better (yf the wyll of God be so) that ye suffer for well doyng, then for euyll doyng. Forasmuch as Christe hath once suffred for sinnes, the iuste for the vniuste, to bryng vs to Godde: and was kylled as perteynyng to the flesshe, but was quickened in the spirite. In whiche spirite he also wente and preached to the spirites that were in pryson, whiche sometyme hadde ben disobedient, when the longe sufferynge of God was once loked for, in the dayes of Noe, whyle the Arke was a preparing: wherein a fewe, that is to saye, eyght soules were saued by the water, lyke as baptisme also now saueth vs: not the putting away 1. Pet. 3.

away of the fylth of the flesshe, but in that a good conscience consenteth to god, by the resurrection of Jesus Christ, whiche is on the ryght hande of God, and is gone into heauen: Aungels, powers. and myghtes subdued vnto hym.

¶ The Gospell.

Math. 27

WHen the euen was come, there came a rych man of Aramathya named Joseph, which also was Jesus disciple. He went vnto Pilate and begged the bodye of Jesus. Then Pilate commaunded the bodye to be delyuered. And when Joseph had taken the bodye, he wrapped it in a cleane linnen cloth, and layde it in hys newe tumbe, which he had hewen out, euen in the rock, and rolled a great stone to the doze of the Sepulchze, and departed. And there was Mary Magdalene and the other Mary, syttynge ouer agaynst the Sepulchze. The next daye that foloweth the daye of pzeparyng, the hygh Pziestes and Phariseis came together vnto Pilate, sayinge: Syr, we remember that this deceyuer sayde whyle he was yet alyue: After thzee dayes I wyll ryse agayne. Commaunde therefoze that the Sepulchzee be made sure vntyl the thyzd daye, lest hys disciples come and steale hym away, and say vnto the people, he is ryssen from the dead: and the laste errour shalbe wozse thē the first. Pilate said vnto them: ye haue a watch, go your way, make it as sure as ye can. So they went & made the Sepulchze sure with the watchmen, and sealed the stone.

Easter

At mornyng prayer, in stede of the Psalme, O come let vs. &c. These Anthemes shalbe song or sayde.

CHrist ryseth not. Death from henceforth hath no power vpon hym. For in that he dyed, he dyed but once to put away sinne: but in that he liueth, he liueth vnto God. And so lykewyse, count your selues dead vnto sinne, but lyuyng vnto God, in Christ Jesus our Lorde.

CHrist is risen againe the first fruites of them that slepe: for seing that by man came death, by man also commeth the resurrectiō of the dead. For as by Adam all men do dye, so by Christ all men shalbe restored to lyfe.

¶ The Collect.

ALmyghty God, which through thy onely begotten sonne Jesus Christe, hast ouercome death, and opened vnto vs the gate of euerlastyng lyfe: we humblye beseche thee, that as by thy speciall grace preuentyng vs, thou doest put in our myndes good desyres: so by thy continuall helpe, we may bryng the same to good effect, thorough Jesus Christ our lord: who liueth and raigneth. &c.

¶ The Epistle.

YF ye be risen agayne with Christ, seke those thinges which are aboue, where Christe sytteth on the ryght hande of God. Sette your affection on heauenly thynges, and not on earthly thynges. For ye are dead, and your lyfe is hydde with Christe in God. Whensoeuer Christ (which is our lyfe) shall shew him selfe, then shal ye also appeare with Collos. 3

with hym in glory. Mortifie therefore your earthy membres, fornication, vncleanneſſe, vnnaturall luſte, euyll concupiſcence, and couetouſnes, whiche is worſhyppynge of Idolles: for whiche thynges ſake, the wrath of God vſeth to come on the chyldren of vnbeliefe, amonge whom ye walked ſometyme when ye lyued in them.

¶ The Goſpell.

Joh. 20. THe fyrſt daye of the Sabbothes, came Mary Magdalen early (when it was yet darke) vnto the Sepulchre, and ſawe the ſtone taken awaye from the graue. Then ſhe ranne and came to Symon Peter, and to the other Diſciple whom Jeſus loued, and ſayth vnto them: they haue taken away the Lorde out of the graue, and we can not tell where they haue layde hym. Peter therfore went forth, and that other Diſciple, & came vnto the Sepulchre. They ranne both together, and that other Diſciple dyd outrunne Peter, and came fyrſt to the Sepulchre. And when he hadde ſtouped downe, he ſaw the lynnen clothes lying, yet went he not in. Then came Simon Peter folowyng hym, and went into the Sepulchre, and ſawe the lynnen clothes lye, and the napkin that was about hys head not lyinge with the lynnen clothes, but wrapped together in a place by it ſelf Then wēt in alſo that other diſciple which came fyrſt to the Sepulchre, and he ſawe and beleued. For as yet they knewe not the Scripture, that he ſhould riſe againe from death. Then the diſciples went away agayne to theyr owne home.

Munday

Munday in Easter weke.

¶ The Collecte.

ALmightie God, which through thy onely begotten sonne Jesus Christ, hast ouercomed death, and opened vnto vs the gate of euerlastinge lyfe: we humbly beseche thee, that as by thy speciall grace preuentyng vs, thou doeste put in our myndes good desyres: so by thy continuall helpe, we maye bryng the same to good effecte, through Jesus Christ our Lord: who lyueth and raigneth, &c.

¶ The Epystle.

PEter opened his mouth, and sayd: of a trueth I perceiue that there is no respect of persons with God: but in all people, he that feareth him and worketh ryghteousnes, is accepted with hym. Ye know the preachyng that God sent vnto the children of Israell, preachyng peace by Jesus Christ which is lord ouer all thynges: which preachyng was publyshed throughout all Jewry (and began in Galile, after the Baptisme which John preached) how God annointed Jesus of Nazareth with the holy ghost, and with power. Whiche Jesus went about doyng good, and healyng al that were oppressed of the deuyll, for GOD was with him. And we are witnesses of all thynges whiche he did in the land of the Jewes, and at Jerusalem whom they slewe and hanged on tree. Hym God rayled vp the thyrde day, and shewed him openly, not to al the people, but to vs witnesses (chosē before of God for the same intent) whiche dyd eate Actes. 10

and

and drynke with hym after he arose from death. And he commaũded vs to preach vnto the people, and to testifie that it is he whiche was ordeyned of God to be the iudge of the quicke and the dead. To hym geue all the Prophetes wytnesse, that through his name, whosoeuer beleueth in hym, shall receyue remission of sinnes.

¶ The Gospell.

Luke. 24

Beholde, two of the Disciples went that same day to a towne called Emaus, which was from Jerusalem about .xl. furlonges: and thei talked together of all the thinges that had happened. And it chaunced whyle they commoned together and reasoned, Jesus hymselfe drewe nere, and went with them. But theyr eyes were holdē that they should not know him. And he said vnto them: what maner of communications are these that ye haue one to another as ye walke, & are sad? And the one of them (whose name was Cleophas) aunswered & sayde vnto him: art thou only a stranger in Jerusalem, and hast not known the thynges whiche haue chaunced there in these dayes? he said vnto them: what thinges? And they sayd vnto hym: of Jesus of Nazareth, whiche was a Prophete, mighty in dede and worde before God and al the people: and howe the hye Priestes and our rulers delyuered him to be condemned to death, and haue crucified hym. But we trusted that it had bene he, whiche shoulde haue redemed Israell. And as touchyng all these thynges, to day is euen the thyrde day that

that they were done, yea, and certaine women also of our company made vs astonied, which came early vnto the Sepulchre, and founde not hys body: and came, saying that thei had sene a vision of Aungels, which sayde that he was alyue. And certayne of them whiche were with vs, went to the Sepulchre, and found it euen so as the womē had sayd, but him they saw not. And he said vnto them: O fooles and slow of hart, to beleue al that the Prophetes haue spoken. Ought not Christ to haue suffered these thinges, and to enter into his glory? And he began at Moses and all the Prophetes, and enterpreted vnto them in all scriptures which were written of him. And they drew nie vnto the towne whiche they went vnto. And he made as though he would haue gone further. And they constrayned him, sayinge: Abyde with vs, for it draweth towardes nyght, and the day is farre passed. And he went in to tary with them. And it came to passe as he sat at meat with them, he toke bread and blessed it, and brake, and gaue to them. And their eyes were opened, & they knew him, and he vanished out of their sight. And they sayde betwene them selues: dyd not oure heartes burne within vs, whyle he talked with vs by the way, and opened to vs the Scriptures? And they rose vp the same houre and returned to Ierusalem, and found the eleuen gathered together, and them that were with them, sayinge: the Lorde is risen in dede, and hath appeared to Symon. And they tolde what thynges were done in the way, and howe they knewe hym in breakinge of bread.

Tuesday

¶ The Collecte.

ALmightie father, which hast geuen thy only sonne to dye for oure synnes, and to ryse agayne for our iustification: Graunt vs so to put awaye the leauen of malyce and wyckednes, that we may alwaye serue thee in purenes of lyuinge and truth: through Jesus Chryst our lord.

¶ The Epistle.

Actes. 13. YE men and brethren, Chyldren of the generacion of Abraham, and whosoeuer among you feareth God, to you is this word of saluacion sent. For the inhabiters of Jerusalem and theyr rulers, because they knew him not, nor yet the voyces of the Prophetes, which are read euery Sabboth daye, they haue fulfylled them in condempning him. And when thei found no cause of death in him, yet desyred they Pylate to kyll him. And when they had fulfylled all that were written of him, they toke hym downe from the tree, and put him in a Sepulchre. But God raysed him againe from death the thirde day, and he was sene many dayes of them which went with hym from Galile, to Jerusalem, whiche are witnesses vnto the people. And we declare vnto you, howe that the promise (which was made vnto the fathers) God hath fulfilled vnto theyr children, (euen vnto vs) in that he raysed vp Jesus agayne. Euen as it is written in the second Psalme: thou art my sonne this day haue I begotten thee. As concernynge that he raysed hym vp from death, nowe no more to returne to corruption, he sayde on thys wyse.

The

The holy promyses made to Dauid, wyll I geue faithfully vnto you. Wherfore he saith also in an other place: Thou shalt not suffer thyne holy to se corruption. For Dauid (after that he had in hys tyme fulfylled the wyll of God) fell on slepe, and was layde vnto his fathers, and saw corruption. But he whom God raysed agayne, sawe no corruption. Be it knowen vnto you therfore (ye men and brethren) that through thys man is preached vnto you forgeuenesse of sinnes, and that by hym all that beleue are iustified from al thinges, from whiche ye coulde not be iustified by the lawe of Moyses. Beware therefore least that fall on you whiche is spoken of in the Prophetes: beholde ye despisers, and wonder, and perysshe ye: for I doe a worke in your dayes, whiche ye shall not beleue though a man declare it vnto you.

¶ The Gospell.

IEsus stode in the middes of his disciples and said vnto them: peace be vnto you, It is I, feare not. But they were abasshed and afraide, and supposed that they had sene a spirite. And he sayde vnto them: why are ye troubled, and why do thoughtes aryse in your heartes? Beholde my handes and my feete, that it is euen I my selfe. Handle me and see, for a spirite hath no flesshe and bones, as ye see me haue. And when he had thus spoken, he shewed them his handes and hys feete. And whyle they yet beleued not for ioy, and wondred, he said vnto them: haue ye here anye meate? And they offred him a peece of a broyled fysh, & of an hony combe. And he toke it, and did eate before them. And he Luk. 24.

sayde vnto them: these are the wordes whiche I spake vnto you, whyle I was yet with you: That all must nedes be fulfylled, whiche were written of me in the lawe of Moyses, and in the Prophetes, and in the Psalmes. Then opened he their wittes, that they myght vnderstande the Scryptures, and sayde vnto them. Thus it is wrytten, and thus it behoued Chryste to suffer, and to ryse againe from deathe the thyrd day, and that repentaunce and remission of synnes shoulde be preached in his name amonge all nacions, and muste begin at Jerusalem. And ye are witnesses of these thinges.

The fyrst Sunday after Easter.

¶ The Collecte.

Almightie god, &c. As at the Communion on Easter day

¶ The Epistle.

1. Joh. 5.

ALl that is borne of God ouercōmeth the worlde. And this is the victorye that ouercommeth the worlde, euen our fayth. Who is he that ouercommeth the worlde, but he that beleueth that Jesus is the sonne of god. This Jesus Chryst is he that came by water and bloud, not by water onely, but by water & bloud. And it is the spirite that beareth witnes, because the spirite is trueth. For there are three whiche beare recorde in heauen: the father, the word, and the holy ghost: and these three are one. And there are three which beare record in earth: the spirite, and water and bloud: and these three are one. If we receyue the wytnesse of men, the wytnesse of

God

God is greater. For this is the witnes of god that is greater, which he testified of his sonne. He that beleueth on the sonne of God, hath the witnes in hymselfe. He that beleueth not God, hath made him a lier, because he beleueth not the record that God gaue of hys sonne. And thys is the recorde, howe that God hath geuen vnto vs eternall lyfe, and thys lyfe is in hys sonne. He that hath the sonne, hath lyfe, and he that hath not the sonne of god, hath not lyfe.

¶ The Gospell.

THe same day at night, which was the fyrst day of the Sabbothes, when the doores were shut (where the Disciples were assembled together for feare of the Iewes) came Iesus and stode in the middes and sayde vnto them: Peace be vnto you. And when he had so said, he shewed vnto them his handes and his side. Then were the disciples glad when they sawe the Lorde. Then sayde Iesus to them againe. Peace be vnto you. As my father sent me, euen so send I you also. And when he had said these wordes, he breathed on them, and sayd vnto them: receiue ye the holy ghost. Whosoeuers sinnes ye remit, thei are remitted vnto them. And whosoeuers sinnes ye retayne, they are retained. John. 20

¶ The seconde Sunday after Easter.

¶ The Collecte.

¶ Almightie God, whiche hast geuen thy holye sonne to be vnto vs both a sacrifice for synne,

and also an example of godly lyfe: Geue vs the grace that we may alwayes most thankefully receyue that his inestimable benefite, and also dayly endeuour our selues to folowe the blessed steppes of his most holy lyfe.

¶ The Epistle.

1. Pet. ii. THis is thanke worthy, yf a manne for conscience toward god, endure griefe, & suffer wronge vndeserued. For what prayse is it, yf when ye be bufeted for your faultes, ye take it paciently. But and yf when ye do wel, ye suffer wronge and take it paciently, then is there thanke with God. For herevnto verely were ye called. For Christe also suffered for vs, leavynge vs an ensample that ye should folow his steppes, which did no sinne, neyther was there guile founde in his mouth, which when he was reuyled, reuyled not agayne: when he suffered, he threatened not: but commytted the vengeaunce to hym that iudgeth ryghteously, which his owne selfe bare our sinnes in his body on the tree, that we beyng delyuered from sinne, should lyue vnto ryghteousnes. By whose stripes ye were healed. For ye were as sheepe goinge astray. but are nowe turned vnto the shepeheard, and bishop of your soules.

¶ The Gospell.

John. x. CHrist sayd vnto his disciples: I am the good shepehead: a good shepeheard geueth his life for the shepe. An hyred seruaunt, and he whiche is not the shepeheard (neither the shepe are his owne) seeth the wolfe comming, & leaueth the shepe and fleeth,

fleeth, and the wolfe catcheth and scattreth the shepe. The hired seruaunt fleeth because he is an hired seruaunt, and careth not for the shepe. I am the good shepeheard, and knowe my shepe, and am knowen of mine. As my father knoweth me, euen so know I also my father. And I geue my life for the shepe: and other shepe I haue whiche are not of this folde. Them also must I bryngе, and they shall heare my voyce, and there shalbe one folde and one shepeheарde.

The.iii. Sonday after Easter.

¶ The Collecte.

ALmyghtie GOD, whiche shewest to all men that bee in errour, the lyght of thy trueth, to the intent that they maye returne into the way of ryghteousnes: Graunt vnto al them that be admitted into the felowship of Christes religion, that they may eschewe those thinges that be contrary to theyr profession, and folowe all suche thynges as be agreable to the same: through our Lorde Iesus Christ.

¶ The Epystle.

DEerely beloued, I beseech you as straungers and pylgremes, abstayne from fleshely lustes, which fight against the soule: and see that ye haue honest conuersation amonge the gentyles, that where as they backebyte you as euyll doers, they may se your good workes, & praise God in the day of visitation. Submitte your selues therefore to euery man for the lordes sake, whether it be vnto the kinge as vnto the chiefe headde: eyther vnto rulars, as vnto them that are sent of hym for the pu- 1. Pet. 2.

punyshement of euyll doers, but for the laude of them that do well. For so is the will of God, that with well doynge, ye may stop the mouthes of folysshe and ignoraunt men: as free, and not as hauing the libertie for a cloke of malicyousnesse, but euen as the seruauntes of God. Honour all men, loue brotherly felowshyp, feare God, honour the kyng.

¶ The Gospell.

John.16. IEsus saide to hys dyscyples: After a whyle ye shal not se me, and againe after a whyle ye shal see me: For I go to the father. Then saide some of hys disciples betwene them selues: what is this that he sayth vnto vs: after a whyle ye shall not see me, and agayne after a whyle ye shall see me, and that I go to the father: They sayde therefore: what is this that he sayth after a whyle: we can not tell what he sayth. Iesus perceyued that they woulde aske him, and sayd vnto them: ye enquire of this betwene your selues, because I said after a whyle ye shall not see me, and agayne after a whyle ye shall se me. Verely, verely I say vnto you: ye shall weepe and lament, but contrarywyse, the worlde shall reioyce, ye shal sorowe, but your sorow shal be turned to ioy. A woman when she trauayleth hath sorowe, because her houre is come. But as sone as she is deliuered of the child, she remembreth no more the anguish, for ioy that a man is borne into the world. And ye now therfore haue sorowe: but I wyll see you agayne, and your heartes shall reioyce, and your ioy shall no man take from you.

The

¶ The Collecte.

ALmyghtie God: whiche doest make the mindes of all faithfull menne to be of one wyll: Graunt vnto thy people, that they may loue the thing which thou commaundest, & desyre that which thou doest promise: that emong the sundry and manyfolde chaunges of the worlde, our heartes may surely there be fixed, whereas true ioyes are to be founde: Through Christ our Lorde.

¶ The Epistle.

EVery good gyft, and euery perfect gyft is from aboue, and commeth downe from the father of lyghtes, with whō is no variablenes, neyther shadow of chaunge. Of his own wil begat he vs with the word of truth, that we should be the fyrst fruite of his creatures. Wherefore (dere brethren) let euery man be swift to heare, slowe to speake, slowe to wrath. For the wrath of man worketh not that which is righteous before god. Wherfore lay apart al filthines and superfluitie of maliciousnes, & receyue with mekenes the word that is graffed in you, which is able to saue your soules. James. 1

¶ The Gospell.

IEsus sayde vnto hys disciples: nowe I goe my waye to hym that sent me, and none of you asketh me whyther I goe: But because I haue sayd such thinges vnto you, your heartes are full of sorowe. Neuertheles, I tell you the trueth: it is expedyent for you that I goe awaye. John. 16.

for yf I go not awaye, that comforter wyll not come vnto you. But yf I depart, I wyll send him vnto you. And when he is come, he wyll rebuke the worlde of sinne, and of righteousnesse, and of iudgement. Of sinne, because they beleue not on me. Of ryghteousnes, because I go to my father and ye shal se me no more. Of iudgement, because the prince of this world is iudged already. I haue yet many thinges to say vnto you, but ye can not beare them awaye nowe: howebeit, when he is come (which is the spirite of truth) he wyll leade you into all trueth. He shall not speake of hym selfe, but whatsoeuer he shall heare, that shal he speake: and he wyll shewe you thynges to come. He shall glorifie me, for he shall receaue of myne, and shall shewe vnto you. All thinges that the father hath, are myne: therfore sayde I vnto you, that he shall take of myne, and shewe vnto you.

The. v. Sunday after Easter.

¶ The Collecte.

LOrde, from whom all good thinges do come: graunt vs thy humble seruauntes, that by thy holy inspiration, we maye thynke those thynges that be good, and by thy mercifull guydyng may perfourme the same, through our lord Iesus Christ.

¶ The Epistle.

James. 1 SEe that ye be doers of the worde, and not hearers only, deceauyng your owne selues. For yf any man heare the worde, and declareth not the same by his workes, he is lyke vnto a man beholdyng his bodely face in a glasse. For

assone as he hath loked on hym selfe, he goeth his waye, & forgetteth immediatly what his fashion was. But who so loketh in the perfect lawe of libertie, and continueth therein (yf he be not a forgetfull hearer, but a doer of the woorke) the same shalbe happy in his dede. If any man among you seme to be deuout, and refrayneth not his tonge, but deceiueth his owne heart, this mans deuocio is in vayne. Pure deuocion and vndefyled before god the father, is this: to visite the fatherlesse and wyddowes in theyr aduersitie, and to kepe him selfe vnspotted of the worlde.

¶ The Gospell.

VErely, verely, I say vnto you: whatsoeuer ye aske the father in my name, he wil geue it you. Hitherto haue ye asked nothing in my name. Aske and ye shall receue, that your ioy may be ful. These thynges haue I spoken vnto you by prouerbes. The time wil come whē I shal no more speake vnto you by prouerbes: but I shall shewe you playnly from my father. At that day shall ye aske in my name: And I say not vnto you that I wyl speake vnto my father for you. For the father hym selfe loueth you, because ye haue loued me, & haue beleued that I came out from God. I went out frō the father, and came into the worlde. Agayne, I leaue the worlde and go to the father. His disciples sayd vnto hym: Loe, now thou talkest playnly, & speakest no prouerbe. Nowe are we sure that thou knowest al thinges, and nedest not that any man should aske thee any question: therefore beleue we that thou camest from God. Jesus aun- John.16.

swered

swered them: now ye do beleue. Behold, the houre draweth nye, and is already come, that ye shalbe scattered euery man to his owne, and shall leaue me alone. And yet am I not alone, for the father is with me. These woordes haue I spoken vnto you, that in me ye myght haue peace, for in the worlde shall ye haue tribulation: but bee of good cheere, I haue ouercome the world.

The Ascention day.

¶ The Collecte.

GRaunt we beseche thee almightie god, that like as we do beleue thy onli begotten sonne our lord to haue ascended into the heauens: so we may also in heart and mind thither ascend, and with him continually dwell.

¶ The Epistle.

Actes. 1. IN the former treatyse (deare Theophilus) we haue spoken of all that Jesus began to doe and teache, vntyll the daye in whiche he was taken vp, after that he (through the holye ghoste) had geuen commaundementes vnto the Apostles, whom he had chosen, to whom also he shewed hymselfe alyue after his passion (and that by manye tokens) appearynge vnto them fortye dayes, and speaking of the kyngdome of God. and gathered them together, and commaunded them that they should not depart from Jerusalem, but to wayte for the promysse of the father, whereof (sayth he) ye haue heard of me. For John truelye baptised with water, but ye shalbe baptised with

the

the holy ghost, after these fewe dayes. when they therefore were come together, they asked of hym sayinge: Lorde, wylt thou at this tyme restore agayne the kyngdome of Israell? And he sayde vnto them: it is not for you to knowe the tymes or the seasons which the father hath put in his own power. But ye shall receyue power, after the holy ghoste is come vpon you. And ye shalbe witnesses vnto me, not onely in Jerusalem, but also in all Jewrye, and in all Samaria, and euen vnto the worldes end. And when he had spoken these thinges, whyle they beheilde, he was taken vp on hye, and a cloude receyued hym vp out of theyr syght. And while thei loked stedfastly vp toward heauen as he went: beholde, twoo men stoode by them in whyte apparell, whyche also saide: ye men of Galilie, why stande ye gasinge vp into heauen? This same Jesus whyche is taken vp from you into heauen, shal so come, euen as ye haue sene him go into heauen.

¶ The Gospell.

IEsus appeared vnto the eleuen as they satte at meate, and caste in theyr teeth Mark. 16
their vnbeliefe and hardnesse of heart, because they beleued not them whiche hadde sene that he was rysen agayne from the dead: and he sayde vnto them. Goe ye into all the worlde, and preach the Gospell to all creatures; he that beleueth and is baptysed shall bee saued. But he that beleueth not shall be dampned: And these tokens shall folowe them that beleue.

In

In my name they shall cast out deuyls, they shall speake with newe tounges, they shall dryue away serpentes. And yf they drynke any deadly thyng, it shall not hurte them. They shall lay theyr handes on the sicke, and they shall recouer. So then when the Lord had spoken vnto them, he was receyued into heauen, and is on the ryght hande of God. And they went forth, and preached euerye where, the Lorde worckinge with them, and confirming the worde with miracles folowing.

The Sonday after the Ascention day.

¶ The Collect.

O God the kyng of glory, whiche hast exalted thyne onely sonne Iesus Christ, with great triumph, vnto thy kingdome in heauen: we beseche thee leaue vs not comfortlesse, but sende to vs thine holy ghost to comfort vs, and exalt vs vnto the same place, whither our sauiour Christe is gone before: who lyueth and raygneth. &c.

¶ The Epystle.

1. Pet. 3. THe ende of all thinges is at hande: be ye therefore sobre, and watche vnto prayer. But aboue all thynges, haue feruent loue amonge your selues: for loue shal couer the multitude of sinnes. Be ye harborous one to another without grudgynge. As euery manne hath receyued the gyfte, euen so minister the same one to another, as good mynisters of the manifolde graces of God. If any man speake, let hym talke as the wordes of God;

If any man minister, let him do it as of the habilitie which God ministreth to him, that god in al thinges may be glorified, through Jesus Chryst, to whom bee prayse and dominion for euer and euer. Amen.

¶ The Gospell.

When the comforter is come whō I wil sende vnto you from the father (euen the spirite of trueth, which procedeth of the father) he shal testifie of me. And ye shal beare witnesse also, because ye haue bene with me from the begynnynge. These thinges haue I said vnto you, because ye shoulde not be offēded. They shal excommunicate you: yea the tyme shall come, that whosoeuer killeth you, wyll thinke that he doeth God seruice. And suche thynges wil they do vnto you, because they haue not knowen the father, neyther yet me. But these thinges I haue tolde you, that when the tyme is come, ye may remember then that I tolde you. John. 15

¶ Whytsonday.

¶ The Collecte.

God, which as vpon this day hast taught the hartes of thy faithful people, by the sending to them the lyght of thy holy spirit: Graunt vs, by the same spirite to haue a ryght iudgment in all thinges, and euermore to reioyce in his holy comforte, through the merites of Chryst Jesu our sauiour: who lyueth and raygneth with thee in the vnitie of the same spirite, one God, worlde without ende.

¶ The Epystle.

Acts. 2. WHen the fyftie dayes were come to an ende, they were al with one accord tog ther in one place. And sodaynly there came a sounde from heauen, as it had ben the commyng of a mightie winde, and it filled all the house where they sat. And there appeared vnto them, clouen tounges, like as they had ben of fyre, & it sat vpon eche one of them: & they were al filled with the holy ghost, and began to speake with other tounges, euen as the same spirite gaue them vtteraunce. There were dwelling at Ierusalem Iewes, deuout men out of euery nation of them that are vnder heauen. When this was noysed about, the multitude came together and were astonyed, because that euery man heard them speake with his own language. They wondred all and marueyled, saying amonge them selues: beholde, are not all these whiche speake, of Galile? And how heare we euery man his own tounge, wherin we were borne? Parthians, and Medes, and Elamites, and the inhabiters of Mesopotamia and of Iewry, and of Capadocia, of Pontus and Asia, Phrigia, and Pamphilia, of Egipt, and of the parties of Libia, which is beside Sirene, and straungers of Rome, Iewes, and Proselites, Grekes, and Arrabians, we haue hard them speake in our owne tounges the great workes of God.

¶ The Gospell.

John. 14. IEsus sayde vnto hys disciples: yf ye loue me kepe my commaundementes, and I wil pray the father, and he shal geue you another comforter

forter that he may abyde with you for euer: euen the spirite of trueth, whom the worlde cannot receiue, because the worlde seeth hym not, neyther knoweth him. But ye know him, for he dwelleth with you, and shal be in you. I wil not leaue you cõfortlesse, but will come to you, yet a little while and the worlde seeth me no more: but ye se me. For I liue, and ye shall lyue. That day shall ye knowe that I am in my father, and you in me, and I in you. He that hath my commaundements, and kepeth them, the same is he that loueth me. And he that loueth me, shalbe loued of my father, and I wyll loue hym, and wil shewe mine owne self vnto him. Iudas saieth vnto him (not Iudas Iscarioth) Lorde, what is done that thou wylt shewe thy selfe vnto vs, and not vnto the worlde? Iesus aunswered and said vnto them: if a man loue me, he wil kepe my sayinges, and my father wyl loue him, and we will come vnto him, and dwel with him. He that loueth me not, kepeth not my sayinges. And the word which ye heare is not mine, but the father which sent me. These things haue I spoken vnto you, beynge yet present with you. But the comforter which is the holy ghost, whom my father wil send in my name, he shal teach you al thinges, & bring al things in your remẽbrance, whatsoeuer I haue said vnto you. Peace I leaue wt you: my peace I geue vnto you. Not as ỹ world geueth, geue I vnto you. Let not your hartes be greued, neither feare, ye haue hard how I said vnto you: I go, & come againe vnto you. If ye loued me, ye would verely reioyce, because I sayd, I go vnto the father. For the father is greater then I.

And

And now haue I ſhewed you before it come, that when it is come to paſſe, ye myght beleue. Hereafter wil I not talke many wordes vnto you. For the prince of this world commeth, & hath nought in me. But that the worlde maye knowe that I loue the father. And as the father gaue me commaundement, euen ſo do I.

Munday in Whitſon Weke.

¶ The Collecte.

God which, &c. (As vpon whitſonday.

¶ The Epiſtle.

Acres. r. THen Peter opened his mouth, and ſayde: of a trueth I perceyue that there is no reſpect of perſons with God: but in all people, he that feareth hym, and worketh ryghteouſnelle, is accepted with hym. Ye knowe the preachyng that God ſent vnto the children of Iſraell, preachinge peace by Ieſus Chryſte whiche is Lorde ouer all thynges: whiche preachynge was publyſhed throughout all Iewrye (and began in Galile after the baptiſme whiche Iohn preached) howe God annoynted Ieſus of Nazareth with the holye ghoſte and with power, whiche Ieſus wente about, doyng good, and healynge all that were oppreſſed of the deuyl. For God was with hym. And we are witneſſes of all thynges whiche he dyd in the lande of the Iewes and at Ieruſalem, whom they ſlewe and hanged on a tree: Hym god rayſed vp the thyrd day, & ſhewed hym openly, not to all the people, but vnto vs witneſſes (choſen before of God for the ſame intent) whiche dyd eate and drynke with hym after he aroſe from death. And

he

he commaunded vs to preach vnto the people and to testifie that it is he, which was ordeined of god to be the iudge of quick and dead. To him geue al the Prophetes witnesse, that through hys name whosoeuer beleueth in hym, shall receaue remission of sinnes. Whyle Peter yet spake these wordes, the holy ghost fell on all them whiche heard the preaching. And they of the circumcision whiche beleued, were astonied, as many as came with Peter, because that on the gentiles also was shed out the gyfte of the holy ghoste. For they heard them speake with tounges, and magnifie God. Then aunswered Peter: can any man forbyd water, that these should not be baptised which haue receaued the holy ghost alwel as we? And he commaunded them to be baptised in the name of the Lorde. Then prayed they hym to tarrye a fewe dayes.

¶ The Gospell.

SO God loued the worlde, that he gaue his onely begoten sonne, that whosoeuer beleueth in hym, shoulde not perysshe, but haue euerlastyng lyfe. For god sent not his sonne into the world to condempne the worlde, but that the worlde through hym myght be saued. But he that beleueth on him, is not condemned. But he that beleueth not, is condemned alreadye, because he hath not beleued in the name of ỹ only begotten sonne of God. And this is the condemnation, that light is come into the worlde, and men loued darkenes more then lyght, because theyr dedes were euyll. For euery one that euyll doth, hateth the lyght, John. iii

neither commeth to the light, lest his dedes shuld be reproued. But he that doth the trueth, cõmeth to the light, that his dedes may be knowen, howe that they are wrought in God.

¶ Tuesday after Whitsonday.

God which, &c. As vpon Whitsonday.

¶ The Epistle.

Act. viii. WHen the Apostles whiche were at Jerusalem, heard say that Samaria had receyued the word of God, they sente vnto them Peter and John: whiche when they were come downe, prayed for them that they might receiue the holy ghost. For as yet he was come on none of them, but thei were baptised onely in the name of Christ Jesu. Then layde they theyr handes on them, and they receyued the holy ghost.

¶ The Gospell.

John. x. VErely, verely I say vnto you, he that entreth not in by the doore into the shepe folde, but clymeth vp some other way, the same is a thief and a murtherer. But he that entreth in by ỹ doore, is the sheapheard of the shepe. To hym the porter openeth, and the shepe heare his voyce, and he calleth hys owne shepe by name, and leadeth them out. And when he hath sent forth hys owne shepe he goeth before them, and the shepe folowe hym, for they knowe his voyce. A straunger wyll they not folowe, but wyl flee from him, for they know not the voyce of strangers. This Prouerbe spake

Jesus

Jesus vnto them, but they vnderstode not what thinges they were whiche he spake vnto them. Then sayde Jesus vnto them agayne: Verely, verely, I saye vnto you, I am the dooze of the shepe. All (euen as many as came before me) are theues and murtherers, but the shepe dyd not heare the. I am the dooze, by me yf any enter in, he shalbe safe, and shall go in and out, and synde pasture. A thief commeth not but for to steale, kyl, and destroye. I am come that they maye haue lyfe, and that they myght haue it moze aboundauntly.

¶ Trinitie Sunday.

¶ The Collecte.

Almightie and euerlastynge God, whiche hast geuen vnto vs thy seruauntes grace, by the confession of a true faith, to acknowledge the glozy of the eternal Trinitie, and in the powe of the diuine Maiestie to wozshyp the vnitie: we beseche thee, that throughe the stedfastnes of thys fayth we may euermoze be defended from all aduersitie, which liuest and raygnest one god, wozld without ende. Amen.

¶ The Epistle.

After this I loked, and beholde, a dooze was open in heauen, and the fyrste voyce whiche I heard, was as it were of a trumpet talkynge with me, which sayde: come vp hyther, and I wyll shewe thee thynges whiche muste bee fulfylled hereafter. And immediatly I was in the spirite. And beholde, a seate was set in heauen, and one sat on the seate. And he that sat was to loke vpon Apo. iiii.

lyke vnto a Jasper stone, and a Sardine stone. And there was a raynbowe about the seate, in syght like vnto an Emerauld. And about the seat were .xxiiii. seates. And vpon the seates .xxiiii. elders syttyng, clothed in whyte rayment, and had on theyr heades crownes of golde. And out of the seate proceaded lyghtnynges, and thunderynges, and voyces: and there were seuen lampes of fyre burnynge before the seate, whiche are the seuen spirites of God. And before the seate there was a sea of glasse lyke vnto Christal: and in the middes of the seate, and rounde about the seate, were foure beastes, full of eyes before and behynd. And the fyrst beaste was lyke a Lyon, and the seconde beaste lyke a Calfe: and the thyrde beast had a face as a man: and the fourth beaste was lyke a fleing Egle. And the foure beastes hadde eche of them sixe wynges about hym, and they were full of eyes within. And they dyd not rest day nether nyght, sayinge: Holy, holy, holy, Lorde God almightie, which was and is, and is to come. And when those beastes gaue glory and honour, and thankes, to him that sat on the seate (whiche lyueth for euer and euer) the .xxiiii. elders fel downe before him that sat on the throne, and worshypped hym that lyueth for euer, and caste theyr crownes before the throne, saying: thou art worthye, O Lorde (our God) to receaue glorye and honoure, and power: for thou haste created all thynges, and for thy wylles sake they are, and were created.

¶ The Gospell.

The

THere was a man of the pharyseis named Nychodemus, a ruler of the Jewes. The same came to Jesus by nyght, and sayde vnto hym: Rabby, we knowe that thou arte a teacher come from God: for no man could do such miracles as thou doest, excepte God were with hym. Jesus aũswered & sayd vnto him: Uerely, verely, I say vnto thee: except a man be borne from aboue, he cannot se the kyngdome of God. Nichodemus sayd vnto hym: howe can a man be borne when he is olde? can he entre into his mothers wombe and be borne agayne? Jesus aunswered: verely, verely I say vnto thee, except a man be borne of water and of the spirite, he can not enter into the kingdome of God. That which is borne of the flesche, is flesche: And that which is borne of the spirite is spirite. Merualle not thou that I sayd to thee, ye must be borne from aboue. The wynde bloweth where it lusteth, and thou hearest the sounde therof, but thou canst not tell whence it commeth nor whyther he goeth: So is euery one that is borne of the spirite. Nychodemus aunswered, & sayd vnto him: how can these thinges be? Jesus aunswered, and said vnto him: art thou a maister in Israell and knowest not these thynges? Uerely, verely, I say vnto thee: we speake that we knowe, and testifie that we haue seene, and ye receiue not our witnesse. If I haue tolde you earthly thinges, and ye beleue not: how shall ye beleue if I tell you of heauenly thynges? And no man ascendeth vp to heauẽ, but he ỹ came John. 3.

downe from heauē, euen the sonne of man which is in heauen. And as Moises lyfte vp the serpent in the wyldernesse, euen so must the sonne of man be lyfte vp: that whosoeuer beleueth in hym, perysshe not, but haue euerlastyng lyfe.

The first Sonday after Trinitie Sunday.

¶ The Collecte.

GOd, the strength of al thē that trust in thee, mercyfully accept our prayers: And because the weakenes of our mortall nature can do no good thyng without thee: graunt vs the helpe of thy grace, that in kepyng of thy commaundementes, we may please thee both in wyll & dede: through Jesus Christ our Lorde.

¶ The Epystle.

1. Joh. 4. DEarely beloued, let vs loue one another: for loue commeth of God. And euery one that loueth is borne of God, and knoweth God. He that loueth not, knoweth not God, for God is loue. In this appeareth the loue of GOD to vswarde, because that God sent his onely begotten sonne into the world, that we might liue through him. Herein is loue, not that we loued God, but that he loued vs, and sente his sonne to be the agrement for our sinnes. Dearely beloued, yf God so loued vs, we ought also to loue one another. No man hath sene God at any tyme. If we loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby knowe we that we dwell in hym, and he in vs, because he hath geuen vs of his

his spirite. And we haue sene, and do testifie that the father sent the sonne to be the sauiour of the worlde: whosoeuer confesseth that Iesus is the sonne of GOD, in hym dwelleth God, and he in God. And we haue knowen and beleued the loue that God hath to vs. God is loue, and he that dwelleth in loue, dwelleth in god and god in him. Herein is the loue perfecte in vs, that we shoulde trust in the day of iudgement. For as he is, euen so are we in this world. Ther is no feare in loue, but perfect loue casteth out feare, for feare hath paynefulnes. He that feareth is not perfecte in loue. We loue him, for he loued vs firste. If a man saye, I loue god, and yet hate his brother, he is a lyer. For how can he that loueth not his brother whom he hath sene, loue God whom he hath not sene? And this commaundement haue we of him: that he which loueth God, shuld loue his brother also.

¶ The Gospell.

THere was a certayne ryche man, whiche was clothed in purple and fyne whyte, and fared deliciously euery day. And there was a certayne begger named Lazarus, whiche laye at his gate full of sores, desyryng to be refreshed with the crummes whiche fell from the ryche mans boarde, and no man gaue vnto hym. The dogges came also and licked his sores. And it fortuned that the begger dyed, and was carped by the Aungelles into Abrahams bosome. The ryche man also dyed, and was buryed. And beyng in hell in tormentes, he lyfte vp his eyes, and sawe Abraham a farre of, and Lazarus Luk. 16.

in his bosome, and he cryed and saide: Father Abraham haue mercye on me, and sende Lazarus, that he may dippe the typpe of his fynger in water & coole my tongue, for I am tormented in this flame. But Abraham sayde: Sonne, remember that thou in thy life time receiuedst thy pleasure, and contrarywyse Lazarus receiued payne. But nowe he is comforted, and thou arte punyshed. Beyonde all this, betwene vs and you there is a great space set, so that thei which would go from hence to you cannot, neyther may come from thence to vs. Then he sayde: I praye thee therefore father, sende hym to my fathers house, (for I haue fyue brethren) for to warne them, least they come also into this place of torment. Abraham sayde vnto hym: they haue Moyses and the Prophetes, let them heare them. And he sayd: nay father Abraham: but yf one come vnto them from the dead, they wyll repent. He sayde vnto hym: yf they heare not Moyses and the Prophetes, neyther wyl they beleue, though one rose from death agayne.

The second Sunday after Trinitie.

The Collecte.

LOrde make vs to haue a perpetual feare and loue of thy holy name: for thou neuer faylest to helpe and gouerne them, whom thou deost bryng vp in thy stedfast loue. Graunt this, &c.

The Epistle.

Peruayle

Marualle not my brethren, though the worlde hate you. We knowe that we are translated from death vnto lyfe, because we loue the brethren. He that loueth not hys brother, abydeth in death. Whosoeuer hateth hys brother is a manslear. And ye know that no mãslear hath eternal life abyding in him. Hereby perceiue we loue, because he gaue his life for vs. and we ought to geue our liues for the brethren. But who so hath this worldes good, and seeth his brother haue nede, and shutteth vp his compassion from hym, howe dwelleth the loue of God in him? My babes, let vs not loue in word, nether in tongue: but in dede & in veritie. Hereby we knowe that we are of the veritie, and can quiete our heartes before hym. For if our heart condemne vs, god is greater then our heart, & knoweth all thynges. Dearely beloued, if our heart condemne vs not, then haue we trust to Godward, and whatsoeuer we aske, we receaue of hym, because we kepe his commaundementes, and do those thynges which are pleasant in his syght. And this is his commaundement, that we beleue on the name of his sonne Iesus Christe, and loue one another as he gaue commaundement. And he that kepeth his commaundementes, dwelleth in hym, and he in hym: and hereby we knowe that he abydeth in vs, euen by the spirite which he hath geuen vs. 1. Ioh. 3.

¶ The Gospell.

A certaine man ordeyned a great supper, and bad many, and sent his seruaunt at supper tyme, to say to them that were bidden: come, Luke. 14.

for

for all thynges are nowe ready. And they all at once began to make excuse. The firste sayde vnto hym: I haue bought a farme, and I must nedes goe and see it, I pray thee haue me excused. And another sayde: I haue bought fiue yoke of Oxen and I goe to proue them, I pray thee haue me excused. And another sayd: I haue maryed a wyfe, and therefore I can not come. And the seruaunte returned and brought hys maister worde agayne therof. Then was the good man of the house displeased, and sayde to his seruaunt: go out quickly into the streates and quarters of the citie, & bring in hyther the poore and feble, and the halte and blynde. And the seruaunt sayde: Lorde, it is done as thou hast commaũded, and yet there is roume. And the Lorde sayd vnto the seruaunte: goe out vnto the hye wayes and hedges, and compel them to come in, that my house maye be fylled. For I say vnto you, that none of these men which were bydden, shall taste of my supper.

The third Sunday after Trinitie

¶ The Collecte.

LOrd, we beseche thee mercyfully to heare vs, and vnto whom thou haste geuen an heartye desyre to praye: graunt that by thy myghtye ayde, we may be defended: through Iesus Christ our Lorde.

¶ The Epystle.

1. Pet. 5. SUbmit your selues euery man one to another: knit your selues together in lowelynes of mynde. For god resisteth the proude, and geueth grace to the humble. Submitte your

selues

selues therfore vnder the myghtye hande of God, that he may exalt you whē the time is come. Cast al your care vpon hym, for he careth for you. Be sober and watche, for your aduersary the deuyll, as a roaring Lion walketh about, seking whom he may deuoure, whom resist stedfast in the faith: knowing that the same afflictions are appointed vnto your brethren, that are in the worlde. But the God of all grace, whiche hath called vs vnto his eternall glory by Christe Jesu, shall his owne selfe (after that ye haue suffered a little affliction) make you perfecte, settle, strength, and stablyshe you. To hym be glory and dominion for euer and euer. Amen.

¶ The Gospell.

THen resorted vnto hym all the Publicans and synners, for to heare hym. Luk. xv.
And the Pharisees and Scribes murmured, saying: He receaueth synners and eateth with them. But he put forth this Parable vnto them, saying: What man among you hauing an hundreth shepe (yf he lose one of them) doeth not leaue nintie and nine in the wyldernes, and goeth after that whiche is lost, vntyll he fynd it? And when he hath found it, he layeth it on his shoulders with ioy. And assone as he cōmeth home, he calleth together his louers and neighbours saying vnto them: Reioyce with me, for I haue found my shepe which was lost. I say vnto you, that lykewyse ioy shalbe in heauen ouer one sinner that repenteth, more thē ouer nintie & nine iust persons which nede no repentaūce.

Eyther

Eyther what woman hauyng ten grotes (yf she loose one) doth not lyght a candell and swepe the house, & seke diligently tyl she fynde it? And when she hath founde it, she calleth her louers and her neyghbours together, saying: Reioyce with me, for I haue found the grote which I lost. Likewise I say vnto you, shall there be ioye in the presence of the Aungels of God, ouer one synner that repenteth.

The fourth Sunday after Trinitie

¶ The Collect.

GOd, the protectour of all that truste in thee, without whom nothyng is strong, nothyng is holye: encrease and multiplye vppon vs thy mercy, that thou being our ruler & guyde, we may so passe through thynges temporall, that we fynally lose not the thinges eternall: graunt this heauenly father, for Iesus Christes sake our lord.

¶ The Epystle.

Rom. 8. I Suppose that the afflictions of this lyfe, are not worthy of the glory whiche shal be shewed vpon vs. For the feruent desyre of the creature abydeth, lookyng when the sonnes of God shal appeare, because the creature is subdued to vanitie agaynst the wyl therof, but for his wyl which hath subdued the same in hope. For the same creature shalbe delyuered from the bondage of corruption, into the glorious libertie of the sonnes of god. For we know that euery creature groneth with vs also, & trauaileth in paine, euē vnto this time:

time: not onely it, but we also whiche haue the fyrst fruites of the spirite, mourne in oure selues also, and wayte for the adoption (of the chyldren of god) euen the deliueraunce of our bodyes.

¶ The Gospell.



E ye merciful as your father also is merciful. Judge not, and ye shal not be iudged: condemne not, and ye shal not be condemned. Forgeue, and ye shalbe forgeuen. Geue, and it shalbe geuen vnto you, good measure, and pressed downe, and shaken together, and running ouer, shal men geue into your bosomes. For with the same measure that ye mete withal, shal other men mete to you againe. And he put forth a similitude vnto them. Can the blynd leade the blynd? do they not both fall into the ditche? The disciple is not aboue his maister: Euery man shalbe perfect euen as his maister is. Why seest thou a mote in thy brothers eye, but considerest not the beame that is in thine owne eye? Either how canst thou saye to thy brother? Brother, let me pull out the mote that is in thine eye, when thou seest not the beame that is in thyne owne eye? Fyrst thou ypocrite, caste out the beame out of thyne owne eye, then shalt thou see perfectly to pull out the mote that is in thy brothers eye. Luke. vi

¶ The. v. Sunday after Trinitie.

¶ The Collecte.

GRaunt Lord we beseche the, that the course of thys world may be so peaceably ordred by thy gouernaunce, that thy congregation may

maye ioyfully serue thee in all godly quietnes: through Iesus Christ our Lorde.

¶ The Epistle.

1. Pe. iii. BE you all of one mynde, and of one heart, loue as brethren, be pitifull, be curteous (mete) not renderinge euyll for euil, or rebuke for rebuke: but contrary wyse bleſſe, knowyng that ye are thereunto called, euen that ye ſhould be heyres of the bleſſynge. For he that doeth longe after lyfe, and loueth to ſee good daies: let him refrayne his tounge from euyl, and his lyppes that they ſpeake no gyle. Let hym eſchewe euyll and do good, let hym ſeke peace and enſue it. For the eyes of the Lorde are ouer the ryghteous, and hys eares are open vnto theyr prayers. Agayne, the face of the lord is ouer them that do euyll. Moreouer, who is he that wyll harme you, if ye folowe that whiche is good? yea, happy are ye yf any trouble happen vnto you for ryghteouſnes ſake. Be not ye afrayde for any terrour of them, neither be ye troubled, but ſanctifie the Lorde God in your hartes.

¶ The Gospell.

Luke. v. IT came to paſſe, that (when the people preaced vppon hym to heare the word of god) he ſtode by the lake of Genazareth, & ſawe two ſhippes ſtand by the lakes ſyde, but the fiſhermen were gone out of them, and were waſhing their nettes. And he entred into one of the ſhippes (which pertayned to Simon) and prayed him that he would thruſte out a lyttle from the lande. And he ſatte downe

downe, and taught the people out of the shyppe. When he had left speakyng, he said vnto Simon, launch out into the depe, and let slyp your nettes to make a draught. And Simon aunswered, and sayde vnto him: Maister, we haue laboured all nyght, and haue taken nothyng. Neuertheles, at thy commaundement I wyll looce forth the net. And when they had so done, they inclosed a great multitude of fyshes: But their nette brake, and they beckened to their felowes which were in the other shyppe, that they shoulde come and helpe them. And they came and filled both shippes, that they sonke agayne. When Symon Peter sawe thys, he fell downe at Jesus knees, saying: Lorde goe from me, for I am a sinfull man. For he was astonyed, and all that were with hym, at the draught of fyshes whiche they had taken, and so was also James and Johyn the sonnes of zebede, whiche were parteners with Simon. And Jesus sayd vnto Simon: feare not, from hencefoorth thou shalt catche menne. And they brought the shyppes to lande, and forsoke all, and folowed hym.

¶ The.vi.Sunday after Trinitie.

¶ The Collect.

GOD, which hast prepared to them that loue thee, suche good thynges as passe all mans vnderstandyng: Powre into our hartes such loue toward the, that we louing the in al thinges may obteyne thy promises, which excede all that we can desyre: through Jesus Christ our Lord.

The

¶ The Epistle.

Rom.vi. KNowe ye not, that all we which were baptised in Iesus Christ, are baptised to dye with him? We are buryed then with hym by baptisme for to dye: that lyke wyse as Christ was rayled from death by the glory of the father, euen so we also should walke in a newe lyfe. For if we be graft in death lyke vnto hym, euen so shall we be partakers of the holye resurrection. Knowynge this that your olde man is crucified with him also, that the body of sinne might vtterly be destroied, that henceforth we shoulde not be seruauntes vnto sinne. For he that is dead is iustified from sinne. Wherfore, if we be dead with Christ, we beleue that we shall also liue with hym, knowynge that Christe beynge rayled from death, dyeth no more. Death hath no more power ouer hym. For as touchynge that he dyed, he dyed concernynge sinne once. And as touchynge that he lyueth, he lyueth vnto God. Likewise consider ye also, that ye are dead as touching sinne, but are alliue vnto God: through Iesus Christ our Lorde.

¶ The Gospell.

Math.v. IEsus sayde vnto his Disciples, except your ryghteousnesse exceade the ryghteousnes of the Scribes and Pharises ye can not enter into the kyngdome of heauen, ye haue hearde that it was sayde vnto them of olde tyme. Thou shalt not kyll. Whosoeuer kylleth, shall be in daunger of iudgement. But I saye vnto you: that whosoeuer is angrye with his brother (vnaduised lye) shalbe in daunger of iudgemente.

And

And whosoeuer say vnto his brother, Racha: shal be in daunger of a counsell. But whosoeuer saith thou foole: shalbe in daunger of hel fyre. Therfore yf thou offrest thy gyft at the aulter, and there remembrest that thy brother hath ought agaynste thee, leaue there thyne offrynge before the altare, and go thy way fyrst and be reconciled to thy brother: and then come and offer thy gyft. Agre with thine aduersary quickely, whyles thou art in the way with hym, lest at any tyme the aduersary deliuer thee to the iudge, and the iudge deliuer thee to the minister, and then thou be cast into prison. Verely I saye vnto thee: thou shalt not come out thence, till thou haue paide ỹ vttermost farthing.

¶ The.vii.Sunday after Trinitie.

¶ The Collect.

LOrde of all power and might, whiche art the aucthour and geuer of al good thinges: graffe in our heartes the loue of thy name, increase in vs true religion, norysche vs with all goodnes, and of thy great mercy kepe vs in the same: thorowe Iesus Christ our Lorde.

¶ The Epystle.

I Speake grossely, because of the infirmitie of your flesh. As ye haue geuen your membres seruauntes to vnclennes, and to iniquitie (from one iniquitie to an other) euen so nowe geue ouer your membres seruauntes vnto righteousnes, that ye may be sanctified. For when ye were seruauntes of synne, ye were voyde of righteousnes. What fruite had you then in those thinges, whereof ye are nowe asha- Rom. vi.

med: for the ende of those thinges are death. But nowe are ye delyuered from sinne, and made the seruauntes of god, and haue your fruit to be sanctified, & the ende euerlasting life. For the rewarde of synne is death: but eternall lyfe is the gyft of god, through Jesus Christ our Lorde.

¶ The Gospell.

Mar. viii

IN those dayes, when there was a very great company, and hadde nothynge to eate: Jesus called his disciples vnto him, and sayd vnto them: I haue compassion on the people, because they haue bene nowe with mee three dayes, and haue nothinge to eate: And yf I sende them away fastynge to theyr owne houses, they shall faynte by the way, for diuers of them came from farre. And hys Disciples aunswered hym: where shoulde a man haue breade here in the wildernesse, to satisfie these? And he asked them: howe many loaues haue ye? They sayde, seuen. And he commaunded the people to sit downe on the grounde. And he tooke the seuen loaues: And when he had geuen thankes, he brake, and gaue to hys Disciples to set before them. And they dyd set them before the people. And they hadde a fewe small fyshes. And when he had blessed, he commaunded them also to be set before them. And they dyd eate, and were suffised. And they tooke vp of the broken meate that was left, seuen baskettes full. And they that did eate, were about foure thousande. And he sent them away.

The

¶ The Collecte.

GOd whose prouidence is neuer deceyued, we humbly beseche thee, that thou wylte put away from vs all hurtfull thinges, and geue those thinges which be profitable for vs: through Iesus Christ our Lorde.

¶ The Epystle.

BRethren we are debters, not to the flesshe, to liue after the flesshe. For yf ye liue after the flesshe, ye shall dye. But yf ye through the spirite do mortifie the dedes of the body, ye shal liue. For as many as are led by the spirite of God, they are the sonnes of God. For ye haue not receyued the spirite of bondage to feare any more, but ye haue receiued the spirite of adoption, whereby ye crye: Abba father. The same spirite certifieth our spirite, that we are the sonnes of God. If we be sonnes, then are we also heyres, the heyres I meane of God, and heyres annexed with Christe. yf so be that we suffer with him, that we may be also glorified together with him. Rom. viii

¶ The Gospell.

BEware of false Prophetes, whiche come to you in shepes clothyng, but inwardely they are rauenyng wolues. Ye shall knowe them by theyr fruites. Doe men gather grapes of thornes? or fygges of thystles? Euen so euery good tree bringeth forth good fruites. But a corrupte tree bryngeth forth euyll fruites. A good tree can not bryng forth bad fruites, neither cã a bad tree bring forth good fruites. Math. vii

Euery tree that bringeth not forth good fruite, is hewen downe, and cast into the fyre. Wherfore, by theyr fruites ye shall know them. Not euery one that sayth vnto me, Lorde, Lorde, shall enter into the kingdome of heauen: but he that doth the wil of my father which is in heauen, he shal enter into the kingdome of heauen.

¶ The.ix. Sunday after trinitie.

¶ The Collect.

GRaunt to vs Lorde we beseche thee, the spirite to thinke and do alwayes such thynges as be ryghtfull: that we whiche can not bee without thee, may by thee be able to lyue accordyng to thy wil. Through Iesu Christ our Lorde.

¶ The Epystle.

1. Cor. x.

BRethren, I woulde not that ye shoulde be ignorant, howe that our fathers were al vnder the cloude, and all passed through the sea, & were al baptised vnder Moises in the cloud, and in the sea, and did al eate of one spiritual meate, and did all drinke of one spirituall drynke. And they dranke of the spirituall rocke that folowed them whiche rocke was Christ. But in many of them had God no delyght. For thei were ouerthrowē in the wildernes. These are ensamples to vs, that we should not lust after euil things, as thei lusted. And that ye should not be worshippers of Images, as were some of them, according as it is written. The people sat downe to eate and drynke, and rose vp to play. Neyther let vs be defyled with fornication, as some of them were defyled with fornication,

and

and fell in one day three and twentie thousande. Neyther let vs tempte Christe, as some of them tempted, and were destroyed of serpentes. Neither murmure ye, as some of them murmured, and were destroyed of the destroyer. All these thynges happened vnto them for ensamples: But are writ ten to put vs in remembraunce, whom the endes of the worlde are come vpon. Wherefore, let hym that thynketh he standeth, take hede leste he fall. There hath none other tẽptacion taken you, but such as folowed the nature of man. But God is faythful, which shall not suffer you to be tempted aboue your strength: but shall in the myddes of temptacion, make awaye that ye may be hable to beare it.

¶ The Gospell.

IEsus sayde to his disciples. There was a certayne rych man, which had a Stewarde, and the same was accused vnto hym, that he hadde wasted hys goodes. And he called hym and sayde vnto hym: howe is it that I heare this of thee? Geue accoumptes of thy stewardshyp, for thou maist be no longer Stewarde. The Stewarde sayde within hym selfe: What shal I do? for my maister taketh away from me the Stewardeshyppe. I can not digge, and to begge I am ashamed. I wote what to doe, that when I am put out of the Stewardshyppe, they maye receyue me into theyr houses. So when he had called all hys maysters detters together, he sayde vnto the fyrst: howe much owest thou vnto my mayster? And he sayde: an hundred tonnes of oyle. And he sayde vnto hym: take thy byll and sit Luke.16

downe quickely, and wrote fyftie: Then sayde he to another: howemuche owest thou? And he said: an hundred quarters of wheate. He sayde vnto him: take thy bill and wryte foure score. And the Lorde commended the vniust Stewarde, because he hadde done wysely. For the chyldren of thys world are in theyr nation wiser then the children of lyght. And I saye vnto you. Make you frendes of the vnryghteous Mammon, that when ye shal haue nede, they may receyue you into euerlasting habitacions.

¶ The.x.Sunday after Trinitie.

¶ The Collecte.

LEt thy mercifull eares, O lorde, be open to the prayers of thy humble seruauntes: and that they may obtaine their peticions, make them to aske such thynges as shal please thee: through Iesus Christ our Lorde.

¶ The Epistle.

1. Cor. 12. COncerninge spirituall thynges (brethren) I woulde not haue you ignoraunt. Ye knowe that ye were Gentyles, and wente your wayes vnto dumme Images, euen as ye were led. Wherefore I declare vnto you, that no man speakynge by the spirite of God, defyeth Iesus. Also no man can saye that Iesus is the Lorde, but by the holy ghost. There ar diuersities of gyftes, yet but one spirite. And there are differences of administracions, and yet but one Lorde. And there are dyuers maners of operations, and yet but one God,

God, whiche worketh all in all. The gyfte of the spirite is geuen to euery man, to edifie withall. For to one is geuen throughe the spirite, the vtteraunce of wysedome: To another is geuen the vtteraunce of knowledge by the same spirite. To another is geuen faith by the same spirit. To another the gifte of healynge by the same spirite. To another power to do miracles. To another to prophecie. To another iudgment to discerne spirites. To another dyuers tounges. To another the interpretacion of tounges. But these all worketh the selfe same spirite, deuiding to euery man a seuerall gyft, euen as he wyll.

¶ The Gospell.

AND when he was come nere to Hierusalem, he beheelde the citie, and wept on it, sayinge: Luke.19
If thou hadst knowen those thynges which belonge vnto thy peace, euen in this thy day, thou wouldest take hede. But nowe are they hyd from thine eyes: For the daies shal come vnto thee, that thy enemyes shall caste a banke aboute thee, and compasse thee rounde, and kepe thee in on euerye syde, and make thee euen with the grounde, and thy chyldren which are in thee. And they shal not leaue in thee one stone vppon another, because thou knowest not the tyme of thy visitacion. And he went into the temple, and began to cast out them that sold therin, & them that bought, sayinge vnto them. It is written, my house is the house of prayer, but ye haue made it a denne of theues. And he taught dayly in the Temple.

¶ The Collecte.

GOd which declarest thy almightie power, most chiefely in shewynge mercye and pitie: Geue vnto vs aboundantly thy grace, that we runnyng to thy promises, maye bee made partakers of thy heauēly treasure: through Iesus Christ our lord.

¶ The Epistle.

1. Cor. 15. BRethren, as perteynyng to the Gospell which I preached vnto you, whiche ye haue also accepted, and in the which ye continue, by the whiche ye are also saued: I do you to wet after what maner I preached vnto you, yf ye kepe it, except ye haue beleued in vayne. For first of all I deliuered vnto you that which I receyued, howe that Christe dyed for our sinnes, agreynge to the scryptures: and that he was buried, and that he arose agayne the thirde day accordinge to the scriptures: And that he was sene of Cephas, then of the twelue. After that he was sene of mo then fyue hundreth brethren at once, of which, many remayne vnto this daye, and many are fallen a slepe. After that appeared he to Iames, then to all the Apostles. And last of all he was seene of me, as of one that was borne out of due tyme. For I am the least of the Apostles whiche am not worthye to be called an Apostle, because I haue persecuted the congregation of god. But by the grace of god, I am that I am. And his grace whiche is in me, was not in vayne. But I laboured more aboundantly then they all: yet not I, but the grace of god whiche is with me. Therfore, whether it were I or they, so we preached, and so ye haue beleued.

The

¶ The Gospell.

CHrist tolde this Parable vnto certaine which trusted in them selues, that thei were perfect, and despysed other. Two men went vp into the temple to pray, the one a Pharisey, & the other a Publicane. The Pharisey stode and prayed thus with hym selfe. God, I thanke thee, that I am not as other men are, extorcioners, vniuste, adulterers, or as this Publicane. I fast twise in the weke, I geue tithe of al that I possesse. And the Publican standyng a farre of, would not lift vp his eyes to heauen, but smote his brest, saying: God be mercifull to me a sinner. I tell you, this man departed home to his house, iustified more then the other. For euery manne that exalteth hym selfe, shalbe brought lowe. And he that humbleth hym selfe shalbe exalted. Luke.18.

The.xii.Sunday after Trinitie.

¶ The Collect.

ALmyghtie and euerlasting God, whiche arte alwaies more ready to heare then we to pray: And arte wonte to geue more then eyther we desyre or deserue: Powre downe vppon vs the aboundance of thy mercye, forgeuinge vs those thinges wherof our conscience is afrayde, and geuynge vnto vs that, that our prayer dare not presume to aske: through Jesus Christ our Lord.

¶ The Epistle.

SVch trust haue we through Christ to Godwarde, not that we are sufficiente of oure selues to thinke any thing as of our selues 2. Cor. 3.

but

but yf we be hable vnto any thing, the same commeth of God, which hath made vs hable to minister the newe Testament, not of the letter, but of the spirite. For the letter kylleth, but the spirite geueth life. If the ministracion of death through the letters figured in stones was glorious, so that the chyldren of Israel coulde not beholde the face of Moyses, for the glorye of hys countenaunce (which glory is done away:) why shal not the ministracion of the spirite be much more glorypous? for yf the ministracion of condempnation be glorious, much more doeth the ministration of righteousnesse excede in glory.

¶ The Gospell.

Mark.7. EIus departed from the costes of Tyre & Sydon, and came vnto the sea of Galile through the myds of the Coastes of the ten Cities. And they brought vnto hym one that was deafe, and had an impedyment in hys speche, and they prayed hym to put his hande vpon hym. And when he hadde taken hym aside frō the people, he put hys fingers into hys eares, and dyd spyt, and touched his tounge, and loked vp to heauen, and syghed, and sayde vnto him: Ephata, that is to say: be opened. And strayght way his eares were opened, and the stringe of his tounge was loosed, and he spake playne. And he commaunded them that they shoulde tel no man. But the more he forbad them, so muche the more a great deale they published, saying: He hath done all thynges well, he hath made both the deafe to heare, and the dumme to speake.

The

¶ The Collecte.

ALmyghtie and mercyfull God, of whose only gift it commeth, that thy faythfull people do vnto thee true and laudable seruyce: graunt we beseech thee: that we may so runne to thy heauenly promyses, that we fayle not fynally to attayne the same: through Jesus Christ our Lorde.

¶ The Epystle.

TO Abraham and his seede were the promyses made. He saith not in hys seedes, as manye: but in thy seede, as of one, whyche is Christ. Thys I say, that the lawe which began afterward, beyonde iiii. C. and. xxx. yeares, doth not disanul the Testamēt that was confirmed afore of god vnto Christ ward, to make the promise of none effect. For yf the inheritaunce come of the lawe, it commeth not nowe of promyse. But God gaue it to Abraham by promise. Wherefore then serueth the law? The lawe was added because of transgression (till the sede came, to whom the promyse was made:) and it was ordained by Aungels in the hand of a mediatour. A mediatour is not a medyatour of one: But god is one. Is the lawe then against the promyse of God? God forbyd. For yf there had ben a lawe geuen which coulde haue geuen lyfe, then no doubt ryghteousnes should haue come by the lawe. But the scripture concludeth al thinges vnder sinne, that the promise by the faith of Jesus Christe, should be geuen to them that beleue. Gala. 3.

¶ The Gospell.

Happy

Luke. 10. HAppy are the eies which se the thinges that ye see. For I tell you that many Prophetes and kinges haue desired to se those thynges which ye se, and haue not sene them: and to heare those thinges which ye heare, and haue not heard them. And beholde a certaine lawyer stode vp and tempted him, saying: Maister, what shal I doe to inherite eternall lyfe? he saide vnto hym: what is written in the law? how readest thou? and he answered, and said: Loue the Lord thy God with al thy heart, and with all thy soule, and with al thy strength, and with al thy mynde, and thy neyghbour as thy selfe. And he sayde vnto hym: Thou hast aunswered ryght. Thys doe, and thou shalt lyue. But he willing to iustifie him selfe, said vnto Iesus. And who is my neighbour? Iesus aunswered and said: A certayne man descended from Ierusalem to Hierico, & fel among theues which robbed him of his raymente, and wounded hym, and departed, leauynge hym halfe dead. And it chaunced that there came downe a certaine priest that same way, and when he sawe hym, he passed by. And lykewise a Leuite, when he went nye to the place, came and loked on him, & passed by. But a certayne Samaritaine, as he iourneied, came vnto him: & when he saw him, he had compassion on hym, and went to, and bound vp his woundes and powred in oyle & wine, & set hym on his own beast, & brought him to a common Inne, & made prouisiō for him. And on the morow, when he departed, he toke out two pence, & gaue them to the host, & said vnto him: Take cure of him, and what soeuer thou spendest more, when I come agayne,

I will

I wyl recompence thee. Which nowe of these thre thinkest thou was neyghbour vnto hym that fell among the theues? And he said vnto him: he that shewed mercy on him. Then sayde Iesus to hym: goe, and do thou likewise.

¶ The.xiiii.Sunday after Trinitie.

¶ The Collecte.

ALmightie and euerlasting god, geue vnto vs the increase of fayth, hope, and charitie, and that we may obtayne that whiche thou doest promyse: make vs to loue that whiche thou doest commaunde, through Iesus Christ our Lord.

¶ The Epistle.

I Say, walke in the spirite, and fulfyll not the lust of the flesshe. For the flesh lusteth contrarye to the spirite, and the spirite contrary to the flesshe, these are contrary one to the other, so that ye cannot do whatsoeuer ye would. But and yf ye be led of the spirite, then are ye not vnder the lawe. The dedes of the flesshe are manyfest, which are these: adultery, fornication, vnclennesse, wantonnesse, worshipping of Images, witchcraft, hatred, variaunce, zele, wrath, strife, sedicions, sects, enuying, murder, dronkennes, gluttony, and such lyke. Of the whiche I tell you before, as I haue tolde you in times past, that they whiche commit such thinges, shal not be inheritours of the kingdome of God. Contrarily, the fruite of the spirite is loue, ioye, peace, longe sufferynge, gentylnesse, goodnesse, faythfulnes, mekenesse, temperaunce. Against suche there is no lawe. They truely that Gala. v.

are

are Chrystes, haue crucified the flesshe with the affections and lustes.

¶ The Gospell.

Luk.xvii

AND it chaunsed as Jesus went to Jerusalem that he passed through Samaria and Galile. And as he entred into a certayne towne, there met hym ten men that were lepers, which stode a farre of and put forth theyr voyces, and said: Jesus Mayster haue mercy vpon vs. When he sawe them, he sayde vnto them: goe shewe your selues vnto the Priestes. And it came to passe, that as they went they were clensed. And one of them when he sawe that he was clensed, turned backe agayne, & with a loude voyce praysed God, and fell downe on his face at his feete, and gaue hym thankes. And the same was a Samaritayne. And Jesus aunswered and said: Are there not ten clensed? but where are those nine? There are not founde that returned agayne to geue God prayse, saue onely thys straunger. And he sayde vnto him: Aryse, goe thy waye, thy fayth hath made thee whole.

The.xv.Sunday after Trinitie.

¶ The Collecte.

KEpe we beseche thee, O Lorde, thy Churche with thy perpetuall mercy: and because the frailtie of man, without thee can not but fall: Kepe vs euer by thy helpe, and leade vs to all thinges profitable to our saluation, through Jesus Christ our Lorde. Amen.

¶ The Epistle.

Ye

YE see howe large a letter I haue writ- Gala. vi.
ten to you with mine owne hande. As
many as desyre with outward appe-
raunce to please carnallye, the same
constraine you to be circumcised onely
lest they should suffer persecution for the crosse of
Christ. For they them selues whiche are circumci-
sed, kepe not the lawe, but desyre to haue you cir-
cumcised, that they myght reioyce in your flesshe.
God forbid that I should reioyce, but in the crosse
of our Lorde Jesus Christ, whereby the worlde is
crucified vnto me, and I vnto the worlde. For in
Christ Jesu, neyther circumcision auayleth any
thyng at al, nor vncircumcision, but a newe crea-
ture. And as many as walke according vnto this
rule, peace be on them, and mercy, and vppon Is-
raell that pertayneth to God. From henceforth,
let no man put me to busines. For I beare in my
body the markes of the Lorde Jesu. Brethren, the
grace of our Lorde Jesu Christ be with youre spi-
rite. Amen.

¶ The Gospell.

NO man can serue two maysters: for eyther Mat. vi.
he shall hate the one and loue the other: or
els leane to the one & despise the other: ye
can not serue God and Mammon. Therfore I say
vnto you: be not careful for your life, what ye shal
eate or drinke, nor yet for your body, what rayment
you shall put on. Is not the life more worth then
meate? and the body more of value then rayment?
Beholde the fowles of the ayre, for thei sowe not:
neyther do they reape, nor carry into the barnes:
and your heauenly father feadeth them.

Are

Are ye not much better then they? Whiche of you (by takyng carefull thought) can adde one cubite vnto his stature. And why care ye for rayment? Consider the lylies of the fielde, how they grow: They labour not, neyther do they spinne. And yet I saye vnto you, that euen Salomon in all hys royaltie, was not clothed lyke one of these. Wherfore yf God so clothe the grasse of the fielde (which though it stand to day, is to morowe cast into the fornace:) shall he not muche more do the same for you, O ye of litle faith? Therfore take no thought saying: what shal we eate, or what shal we drink, or wherewith shall we be clothed? after all these thynges do the Gentiles seke. For your heauenly father knoweth that ye haue neede of all these thynges. But rather seeke ye fyrst the kingdom of God, and the righteousnesse thereof, and all these thinges shalbe ministred vnto you. Care not then for the morowe, for to morowe day shall care for it selfe: sufficient vnto the daye, is the trauayle therof.

¶ The.xvi.Sunday after Trinitie.

¶ The Collecte.

LOrde we beseche thee, let thy continual pitie clense and defende thy congregation: and because it can not contynue in safetie without thy succoure, preserue it euermore by thy helpe and goodnes: through Jesus Christ our Lord.

¶ The Epistle.

Ephe. iii. I Desyre that you faynte not because of my tribulations that I suffer for youre sakes, which

which is your prayse. For this cause I bowe my knees vnto the father of our Lorde Jesus Christ, which is father of all that is called father in heauen and in earth, that he woulde graunt you, according to the ryches of his glory, that ye may be strenthed with myght by hys spirite, in the inner man, that Christe may dwell in your heartes by faith, that ye being rooted and grounded in loue, might be hable to comprehend with al Saintes, what is the bredth, length, depth, and height, and to knowe the excellent loue of the knowledge of Christ, that ye might be fulfylled with all fulnes, which commeth of God. Vnto hym that is hable to do exceadyng aboundauntly aboue all that we aske or thinke, according to the power that worketh in vs, be praise in the congregation by Christ Jesus, throughout all generations from tyme to tyme. Amen.

¶ The Gospell.

AND it fortuned that Jesus went into a Citie called Naim, and manye of hys Disciples wente with hym, and muche people, when he came nye to the gate of the Citie: behold, there was a dead man caryed out, which was the onely sonne of his mother, and she was a wydowe, and much people of the citie was with her. And when the Lorde sawe her, he had compassion on her, and sayde vnto her: wepe not. And he came nye and touched the coffen, and they that bare him stode styll. And he sayd: yonge man I say vnto thee, aryse. And he that was dead sat Luk.vii.

vp, and began to speake. And he deliuered hym to hys mother. And there came a feare on them all. And they gaue the glorye vnto God, sayinge: A great Prophete is rysen vp among vs, and GOD hath visited his people. And this rumour of hym went forth throughout all Jewry, and throughout all the regions which lye rounde about.

¶ The.xvii.Sunday after Trinitie.

¶ The Collecte.

LOrde, we praye thee that thy grace maye alwayes preuent and folowe vs, and make vs continually to be geuen to all good workes: through Jesu Christ our Lorde.

¶ The Epystle.

Eph. iiii

I (Whiche am a prysoner of the Lordes) exhort you, that ye walke worthy of the vocation wherewith ye are called, with al lowlinesse and meknes, with humblenes of mynde, forbearyng one another through loue, and be diligent to kepe the vnitie of the spirite, through the bonde of peace, beynge one bodye and one spirite, euen as ye are called in one hope of your callynge. Let there be but one Lorde, one fayth, one baptisme, one God and father of all, which is aboue al, and through all, and in you all.

¶ The Gospell.

Luk. xiii

IT chaunsed that Jesus went into the house of one of the chiefe Pharisees, to eate bread on the Sabboth day, and they watched him. And beholde, there was a certayne man before him

him whiche had the dropsie. And Jesus aunswered, and spake vnto the lawyers and Pharisees, sayinge: Is it lawefull to heale on the Sabboth day? And they helde theyr peace. And he tooke hym and healed him, and let hym goe, and aunswered them saying: Whiche of you shall haue an Asse or an Oxe fallen into a pitte, and wyll not strayght way pul him out on the Sabboth day? And they coulde not aunswere hym agayne to these thynges. He put forth also a similitude to the geastes, when he marked howe they preaced to bee in the hyghest rowmes, and sayd vnto them. When thou art bydden to a weddynge of any man, sytte not downe in the hyghest rowme, lest a more honorable man then thou be bydden of him, and he (that bad him and thee) come and say to thee: geue this man rowme, and thou begyn with shame to take the lowest rowme: But rather when thou arte bidden, go and sit in the lowest rowme, that when he that bad thee commeth, he may say vnto thee: frende, sit vp hyer. Then shalt thou haue worshyp in the presence of thē that sit at meate with thee. For whosoeuer exalteth him selfe, shalbe brought lowe, and he that humbleth hym selfe, shalbe exalted.

¶ The.xviii.Sunday after Trinitie.

¶ The Collecte.

LOrde we beseech thee graunt thy people grace to auoyde the infections of the deuyll, & with pure harte and mynde to folowe thee, the only God, through Jesus Christ our Lorde.

¶ The Epistle.

1.Cor.i. I Thanke my God alwayes on your behalfe, for the grace of god which is geuen you by Jesus Christe, that in all thynges ye are made ryche by hym, in all vtteraunce, and in all knowledge: by the whiche thynges the testimonye of Jesus Christ was confyrmed in you, so that ye are behynd in no gift, waiting for the appearing of our Lord Jesus Christ, which shal also strengthy you, to the ende that you may be blameleſſe in the day of the commyng of our Lord Jesus Christ.

¶ The Gospell.

Mat.xxii When the Pharisees had heard that Jesus dyd put the Saduceys to scilence, they came together: and one of them (whiche was a doctour of lawe) asked hym a question, temptynge hym and sayinge: Master, which is the greatest commaundement in the lawe? Jesus sayd vnto hym: Thou shalt loue the Lorde thy God with all thy hearte, and with all thy soule, and with all thy mynde. Thys is the fyrst and greatest commaundement. And the second is like vnto it: Thou shalt loue thy neighbour as thy self. In these two commaundementes hange all the lawe and the Prophetes. Whyle the Pharisees were gathered together, Jesus asked them, sayinge: what thynke ye of Christe? whose sonne is he? They sayde vnto hym: the sonne of Dauid. He sayde vnto them: howe then doeth Dauid in spirite cal hym Lorde, saying:

saying: The Lorde sayde vnto my lorde, syt thou on my ryght hand, tyll I make thine enemies thy fotestole. If Dauid then call him Lorde, howe is he then his sonne? And no man was able to answere hym any thyng, neither durst any man (frō that day forth) aske hym any moe questions.

The.xix. Sunday after Trinitie.

¶ The Collecte.

O God, forasmuch as without thee, we are not able to please thee: Graunt that the worke kyng of thy mercy, may in al thynges direct and rule our heartes: Through Iesus Christ our Lorde.

¶ The Epistle. Ephe. 4.

THis I say & testifie through the Lord, that ye henceforth walke not as other Gentyles walke, in vanitie of theyr mynd, whyle they are blinded in their vnderstandyng, being farre frō a godly life, by the meanes of the ignorance that is in them, and because of the blyndnes of theyr hartes, whiche being past repentaunce, haue geuen them selues ouer vnto wantonnesse, to worke all maner of vnclennesse, euen with greedines. But ye haue not so lerned Christ. If so be that ye haue heard of him, and haue ben taught in him, as the trueth is in Iesu (as concernyng the conuersatiō in times past) to lay from you the old man, which is corrupt, accordyng to the deceiuable lustes. To be renued also in the spirite of your mynd, and to put on that newe man whiche after God is shapen in ryghteousnes, and true holynes. Wherfore

put away lying, and speake euery man trueth vnto his neighbour, forasmuch as we are members one of another. Be angry and sinne not: Let not the sonne go downe vppon your wrath, neyther geue place to the backbyter. Let hym that stole, stele no more: but let hym rather labour with his handes the thing which is good, that he mai geue vnto him that nedeth. Let no fylthy communication procede out of your mouth, but that whiche is good to edifie withall, as oft as nede is, that it may minister grace vnto the hearers. And grieue not the holye spirite of God, by whom ye are sealed vnto the day of redemption. Let al bitternes & fiercenes, and wrath, and roarynge, and cursed speakyng, be put away from you, with all maliciousnes. Be ye curteous one to another, mercyfull, forgeuyng one another, euen as GOD for Christes sake hath forgeuen you.

¶ The Gospell.

Math. 9. IEsus entred into a shyppe, and passed ouer, and came into hys owne Citie. And beholde, they brought to hym a man sicke of the paulsey, lying in a bed. And when Jesus saw the fayth of them, he sayde to the sicke of the Paulsey: Sonne, be of good chere, thy synnes be forgeuen thee. And beholde, certaine of the Scribes said within them selues: this man blasphemeth. And when Jesus sawe theyr thoughtes, he sayde: Wherefore thynke ye euyl in your heartes? Whether it is easyer to say, thy sinnes be forgeuen thee, or to saye, aryse and walke? But that ye may knowe that the sonne of man hath power to forgeue sinnes in earth. Then

sayeth

sayeth he to the sicke of the paulsey: Aryse, take vp thy bedde, and go vnto thine house. And he arose and departed to his house: But the people that saw it, marueyled, and glorysyed God, which hath geuen such power vnto men.

The.xx.Sundaye after Trinitie.

¶ The Collect.

ALmyghtye and mercyfull God, of thy bountifull goodnes, kepe vs from al thynges that may hurte vs: that we beyng ready both in bodye and soule, maye with free heartes accomplyshe those thynges that thou wouldeste haue done: thorowe Jesus Chryst our Lorde.

¶ The Epystle.

TAke heede therefore, howe ye walke, circumspectely, not as vnwise, but as wyse men, redeamyng the time, because the days are euyll. Wherefore be ye not vnwyse, but vnderstande what the wyll of the Lorde is, and be not dronken with wine, wherein is excesse. But be fylled with the spirite, speakyng vnto your selues in Psalmes and Hymmes, and spirituall songes, syngyng and makyng melodye to the Lorde in your heartes, geuing thankes alwayes for all thynges vnto Godde the father, in the name of our Lorde Jesus Chryste: submyttynge your selues one to another in the feare of God. Ephes.5

¶ The Gospell.

Math.22 IEsus sayde to hys disciples: the kyngdome of heauē is like vnto a man that was a kyng, whiche made a maryage for hys sonne, and sent foorth hys seruauntes to call them that were bydden to the weddyng, and they woulde not come. Agayne he sent forth other seruauntes, saying: Tell them which are bydden, beholde: I haue prepared my dinner, mine Oxen and my fatlynges are kylled, and all thynges are readye, come vnto the mariage. But they made light of it, and went theyr wayes: One to his farme place, another to his marchaundise, and the remnaunt tooke hys seruauntes, and intreated them shamefully, and slewe them. But when the kyng heard therof, he was wroth, and sent forth his men of warre, and destroyed those murtherers, and brent vp theyr citie. Then sayd he to his seruauntes: the maryage in dede is prepared, but they which were bydden were not worthy: Go ye therfore out into the hie wayes, and as many as ye fynde byd them to the maryage. And the seruauntes went foorth into the hie wayes, and gathered together al, as many as they could fynde, both good and bad, and the weddyng was furnyshed with geastes. Then the kyng came in to see the geastes: and when he spied there a man which had not on a weddyng garment, he sayde vnto him: frend, how camest thou in hyther, not hauyng a weddyng garment? And he was euen specheleste. Then sayde the kynge to the mynisters: take and bynde hym hande and foote, and cast him into vtter darkenes, there shal be weppyng and gnashyng of teeth. For manye be called, but fewe are chosen.

The

¶ The Collect.

GRaunt we beseche thee, mercifull Lorde, to thy faythfull people, pardon and peace, that they maye be clensed from all theyr synnes, and serue thee with a quiet mynd: through Iesus Christ our Lorde.

¶ The Epystle.

MY brethren, be stronge through the Lorde, and through the power of his myght: Put on al the armour of God, that ye maye stand agaynste all the assaultes of the deuyll: for we wrestle not agaynst bloud and flesche, but agaynst rule, agaynste power, agaynst worldly rulers, euen gouernours of the darkenes of this worlde, agaynst spirituall craftines in heauenly thynges. Wherefore, take vnto you the whole armour of god, that ye may be hable to resist in the euyll day, & stand perfect in all thynges. Stand therfore, and your loynes gyrde with the trueth, hauing on the brest plate of ryghteousnes, and hauing shoes on your feete, that ye maye be prepared for the Gospell of peace. Aboue all, take to you the shielde of fayth, wherwith ye may quenche all the fiery dartes of the wicked. And take the helmet of saluation, and the swoord of the spirite, which is the woord of god. And pray alwayes with all maner of prayer and supplication in the spirite, and watche therunto with all instaunce & supplication, for all sayntes and for me, that vtteraunce maye be geuen vnto me, that I may open my mouth freely, to vtter the secretes of my gospell (wherof I am a messen- Ephes. 6

ger

ger in bondes) that therein I may speake freely, as I ought to speake.

¶ The Gospell.

John.4. THere was a certayne ruler, whose sonne was sicke at Capernaum. Assone as the same hearde that Jesus was come out of Jewry into Galile, he went vnto him, and besought hym that he woulde come downe and heale his sonne. For he was eũ at the point of death. Then sayde Jesus vnto hym: except ye se signes and wonders, ye will not beleue. The ruler sayde vnto hym: Sir, come downe or euer that my sonne dye. Jesus sayeth vnto hym: Goe thy way, thy sonne liueth. The man beleued the word that Jesus had spoken vnto him, & he went his way. And as he was goynge downe, the seruauntes met hym, and tolde hym, sayinge: thy sonne lyueth. Then enquired he of them the houre when he beganne to amende. And they sayde vnto hym: yesterdaye at the seuenth houre the feuer left hym. So the father knewe that it was the same houre in the whiche Jesus sayde vnto hym, thy sonne lyueth: and he beleued, and all his houshold. This is agayne the seconde miracle that Jesus dyd, when he was come out of Jewry into Galile.

¶ The.xxii.Sunday after Trinitie.

¶ The Collecte.

LOrde, we beseche thee to kepe thy houshold the Churche, in contynuall godlynes, that through thy protection, it maye be free from all aduersities, and deuoutly geuen to serue thee in good

in good wozkes.to the glozy of thy name:thzough Jesus Chzist our Lozde.

¶ The Epystle.

I Thanke my GOD with all remembzaunce of you alwayes in all my prayers foz you, and pzay with gladnes, because ye are come into the felowshyp of the Gospell, from the fyzste day vntyll nowe. And am surely certified of this, that he whiche hath begon a good wozke in you, shall perfourme it vntyll the day of Jesus Chzist, as it becommeth me.that I should so iudge of you al, because I haue you in my hearte: fozasmuch as ye are all companions of grace with me, euen in my bondes, and in the defendyng and establishyng of the Gospell: foz God is my recozde howe greatly I long after you al, from the bery hearte roote in Jesus Chzistе. And this I pzay.that your loue maye encrease yet mozе and mozе in knowledge, and in all vnderstandyng, that ye maye accept the thinges that are mooste excellent, that ye may be pure, and such as offende no man, vntyll the day of Chzist, beyng fylled with the fruite of ryghteoulnes, whiche commeth by Jesus chzist, vnto the glozy and pzayse of God. Phil.i.

¶ The Gospell.

PEter said vnto Jesus: Lozde howe oft shal I forgeue my bzother yf he synne against me, til seuē times? Jesus saith vnto him: I say not vnto the, vntyl seuē times, but seuēty times seuē tymes Therfozе is the kingdome of heauen likened vnto a certain mā that was a king, which would take accoumptes Math.18

accoumptes of his seruauntes. And when he had begon to reckon, one was brought vnto hym, which ought him ten thousand talentes: but forasmuch as he was not able to pay, his lorde commaunded hym to be solde, and hys wyfe and chyldren, & all that he had, and payment to be made. The seruaunt fell downe, and besought him, saying: Sir, haue pacience with me, and I wyll paye thee all. Then had the lord pitie on that seruaunt and losed him, and forgaue him the debte. So the same seruaunt went out, and found one of his felowes whiche ought hym an hundred pence, and he laide handes on hym, & toke him by the throte, saying: pay that thou owest. And hys felowe fell downe and besought hym, saying: haue pacience with me, and I wyll pay the all. And he woulde not but went & cast him into prison, tyl he should pay the debte. So when his felowes sawe what was done, they were very sory, and came and told vnto theyr Lord all that had happened. Then his Lorde called him, and sayd vnto him: O thou vngracious seruaunt, I forgaue thee all that debte when thou desyredst me: shouldest not thou also haue had compassion on thy felow, euen as I had pitie on thee? And his lord was wroth, and delyuered him to the Jaylers, til he should pay al that was due vnto hym. So likewyse shal my heauenly father do also vnto you, if ye from your heartes forgeue not (euery one his brother) theyr trespasses.

The. xxiii. Sundaye after Trinitie.

¶ The Collect.

God

GOD our refuge and strength, which art the aucthour of all godlynes, be ready to heare the deuoute prayers of the Churche: and graunt that those thinges whiche we aske faythfully, we may obtayne effectually: Through Iesus Christ our Lorde.

¶ The Epistle.

BRethren, be followers together of me, and loke on them whiche walke euen so as ye haue vs for an ensample. For many walke (of whom I haue told you often, and nowe tell you weepinge) that they are the enemies of the crosse of Christ, whose ende is dampnation, whose belly is their god, and glory to their shame, which are worldly mynded. But our conuersation is in heauen, from whence we looke for the Sauiour, euen the Lorde Iesus Christ, which shal chaunge our vyle body, that he may make it lyke vnto his glorious bodye, accordyng to the workyng, whereby he is hable also to subdue all thinges vnto him selfe. Phil.iii.

¶ The Gospell.

THen the Phariseis went oute, and toke counsayle howe they myght tangle hym in his wordes. And they sent oute vnto hym their Disciples with Herodes seruauntes, sayinge: Master, we know we that thou art true, and teachest the way of God truely, neyther carest thou for any man: for thou regardest not the outwarde appearaunce of men. Tell vs therfore howe thinkest thou? Is it lawefull that tribute be geuen vnto Cesar, or not? But Iesus perceyuynge their wickednes, sayde: why tempt Mat.xxii

ye

ye me ye ypocrites? Shew me the tribute money. And they toke hym a penye. And he sayde vnto them: whose is thys ymage and superscription? they sayde vnto him: Ceasars. Then sayde he vnto them: geue therefore vnto Ceasar, the thinges which are Ceasars: and vnto God, those thynges whiche are Gods. When they heard these wordes they marueyled, and lefte hym and wente theyr way.

¶ The.xxiiii.Sunday after Trinitie.

¶ The Collecte.

LOrde, we beseche thee assoyle thy people from theyr offences: that through thy bountyfull goodnes, we may be delyuered from the bandes of all those sinnes, whiche by our frailtie we haue committed: Graunt this. &c.

¶ The Epystle.

Collos. i.

WE geue thankes to God, the father of oure Lorde Iesus Chryste, alwayes for you in our prayers: for we haue heard of youre fayth in Chryste Iesu, and of the loue whiche ye beare to all saintes, for the hopes sake whiche is layde vp in store for you in heauen: of whiche hope ye hearde before by the true worde of the Gospell, whiche is come vnto you euen as it is, fruitfull, and groweth as it is also amonge you, from the day in the whiche ye hearde of it, and had experience in the grace of GOD through the trueth, as ye learned of Epaphra our deare felowe seruaunte, whiche is for you a faithfull minister of Chryste,

which

which also declared vnto vs your loue, whiche ye haue in the spirite. For thys cause we also, euer sence the day we heard of it, haue not ceassed to pray for you, and to desyre that ye might be fulfilled with the knowledge of his wil, in al wisdome & spiritually vnderstanding, that ye might walke worthy of the Lorde, that in all thinges ye maye please, being fruitfull in all good workes, and increasyng in the knowledge of god, strēgthed with al myght, through his glorious power, vnto all pacience and long sufferinge, with ioyfulnes, geuyng thankes vnto the father, which hath made vs meete to be partakers of the inheritaunce of sainctes in lyght.

¶ The Gospell.

Matth.ix.

While Iesus spake vnto the people: beholde, there came a certayne ruler and worshypped him, saying: my daughter is euen nowe deceassed, but come & lay thy hand vpon her, and she shall liue. And Iesus arose and folowed him, & so did his disciples. And behold, a woman which was diseased with an issue of bloud twelue yere, came behynde him and touched the hemme of hys vesture. For she said within her selfe: If I may touche but euen his vesture onely, I shalbe safe. But Iesus turned him about, and when he saw her, he sayd: daughter be of good comfort, thy faith hath made thee safe. And the woman was made whole euen the same time. And when Iesus came into the rulers house, and sawe the minstrelles and people makinge a noyse, he sayde vnto them: gette you hence, for the mayde is not deadde, but slepeth.

And

And they laughed hym to scorne. But when the people were put forth, he went in, and toke her by the hande, and sayde: damosell aryse. And the damosell arose. And thys noyse was abrode in all that lande.

¶ The.xxv. Sunday after Trinitie.

¶ The Collect.

Stirre vp we beseech thee, O Lord, the willes of thy faithful people: that they plenteously bringing forth the fruite of good workes maye of thee bee plenteously rewarded: through Jesus Christ our Lorde.

¶ The Epistle.

Jer. xxiii

Behold, the time commeth, saith the Lord, that I wil rayse vp the righteous braunche of Dauid, whiche king shall beare rule, and he shall prosper with wisedome, and shall set vp equitie and ryghteousnes agayne in earth. In his tyme shall Juda be saued, and Israell shall dwell without feare. And thys is the name that thei shal call him, euen the Lord our righteousnes: and therfore beholde, the tyme commeth sayth the Lorde, that it shalbe no more sayde, the Lorde lyueth whiche brought the chyldren of Israell out of the land of Egypt: But the Lord lyueth which brought forth and led the sede of the house of Israell out of the north lande, and from all countreys where I haue scattered them: and they shall dwell in theyr owne lande agayne.

The

¶ The Gospell.

When Jesus lyfte vp his eyes, and sawe a great company come vnto him.he saith vnto Phillip: whence shall we bie bread that these maye eate? This he sayde to proue hym, for he hymselfe knewe what he woulde do. Philip aunswered him: two hundreth peny worth of bread are not sufficient for them, that euery man may take a litle. One of his disciples (Andrew, Simon Peters brother) saide vnto him. There is a lad here, whiche hath fiue barley loaues & two fishes: but what are they among so many? And Jesus said: make the people sit down. There was much grasse in the place. So the men sat downe, in number about fiue. M. And Jesus toke the bread, & when he had geuen thankes, he gaue to the disciples, & the disciples to them that were set down. And likewise of the fishes as much as they would. When they had eaten ynough, he saith vnto his disciples: Gather vp ꝑ broke meate which remayneth, that nothing be lost. And they gathered it together, & filled twelue baskets with the broken meate of the fiue barley loaues, which broken meate remayned vnto them that had eaten. Then those men (when they had sene the myracle that Jesus did) sayde: this is of a trueth the same prophete that should come into the world. John. vi.

¶ If there be any moe Sundayes before Aduent Sunday, to supply the same, shalbe taken the seruice of some of those Sundayes that were omitted betwene the Epiphany and Septuagesima.

¶ The Collecte.

ALmightie god, whiche didst geue suche grace vnto thy holy Apostle Sainct Andrewe, that he redely obeyed the callinge of thy sonne Iesus Christ, & folowed him without delay. Graunt vnto vs al, that we being called by thy holy word, may forthwith geue ouer our selues, obediently to folowe thy holy commaundementes: through the same Iesus Christ our Lorde.

¶ The Gospell.

Rom. 10. IF thou knowledge with thy mouth that Iesus is the Lorde, and beleue in thy heart that GOD raysed hym vp from death, thou shalt be safe. For to beleue with the heart iustifieth, and to knowledge with the mouth maketh a manne safe. For the Scripture sayeth, whosoeuer beleueth on him shall not be confounded. There is no difference betwene the Iewe and the Gentle. For one is Lorde of all, whiche is ryche vnto all that call vpon hym. For whosoeuer doeth call on the name of the Lorde, shalbe safe. Howe then shall they cal on him on whom they haue not beleued? How shal thei beleue on him, on whom thei haue not heard? How shall they heare without a preacher? And howe shal they preach, without they be sent? As it is written: how beautiful are the feete of them which bryng tidinges of peace, and bring tydynges of good thinges? But they haue not all obeyed to the Gospell. For Esay sayth: Lord, who hath beleued our sayinges? so then fayth commeth

meth by hearynge, and hearinge commeth by the woꝛde of God. But I aske: haue they not heaꝛde? no doubt theyꝛ sounde went out into all landes, and theyꝛ wooꝛdes into the endes of the woꝛlde. But I demaunde whether Israell dyd knowe oꝛ not? Fyꝛst Moyses saith: I wil pꝛouoke you to enuy, by them that are no people, by a folysh nacion I wyll anger you. Esay after that is bolde, and sayth: I am found of them that sought me not: I am manyfest vnto them that asked not after me. But against Israell he sayeth: All day longe haue I stretched fooꝛth my handes vnto a people that beleueth not, but speaketh agaynst me.

¶ The Gospell.

AS Jesus walked by the sea of Galile, he sawe two bꝛethꝛen: Symon whiche was called Peter, and Andꝛewe his bꝛother, castinge a net into the sea (foꝛ they were fyshers) and he sayth vnto them: folowe me, and I wyll make you to become fyshers of men. And they streyght way left theyꝛ nettes and folowed him. And when he was gone fooꝛth from thence, he sawe other two bꝛethꝛen, James, the sonne of zebede, and John his bꝛother, in the ship with zebede theyꝛ father, mendinge theyꝛ nettes, and he called them. And they immediatly lefte the shippe and theyꝛ father, and folowed him. Math. 4.

¶ Sainct Thomas the Apostle.

¶ The Collecte.

ALmightie euerliuing god, which foꝛ the moꝛe confirmatiō of the faith, didst suffer thy holy

Apostle Thomas to be doubtful in thy sonnes resurrection: graunt vs so perfectly, and without al doubt to beleue in thy sõne Iesus Christ, that our faith in thy sight neuer be reproued: heare vs, O Lorde, through the same Iesus Christe, to whom with thee and the holy ghost be al honoure, &c.

¶ The Epistle.

Ephe. ii. NOwe ye are not straungers, nor forreiners, but citezens with the Sainctes, and of the housholde of God: and are buylt vppon the foundation of the Apostles and Prophetes, Iesus Christ hym selfe beynge the head corner stone: in whom what building soeuer is coupled together, it groweth vnto an holye temple of the Lorde: in whom also ye are buylte together, to be an habitation of God through the holy ghost.

¶ The Gospell.

John. xx. THomas one of the twelue, whiche is called Didimus, was not with them when Iesus came. The other disciples therefore saide vnto him: we haue sene the lord. But he sayd vnto them: except I se in hys handes the print of the nayles, and put my fynger into the print of the nayles, and thrust my hand into hys syde, I wyll not beleue. And after eyght dayes, agayne hys Disciples were within, and Thomas with them. Then came Iesus when the dores were shut, and stode in the middes, and said: Peace bee vnto you. And after that he sayde to

Thomas

Thomas, bring thy finger hither, and se my handes, and reach hither thy hande, and thrust it into my syde, and be not faythlesse but beleuing. Thomas aunswered, and said vnto him: my Lord and my god. Jesus sayde vnto him: Thomas, because thou hast sene me, thou hast beleued: blessed are they that haue not sene, & yet haue beleued. And many other signes truly did Jesus in the presence of his disciples, whiche are not wrytten in thys boke. These are written that ye might beleue that Jesus Christ is the sonne of god, and that (in beleuing) ye might haue life through his name.

The conuersion of Sainct Paule.

¶ The Collect.

GOd which hast taught al the world, through the preaching of thy blessed Apostle Sainct Paul: Graunt we beseech the that we which haue his wonderful conuersion in remēbraunce, may folowe and fulfyll thy holy doctryne that he taught: through Jesu Christ our Lord.

¶ The Epistle. Acts. 9.

AND Saule yet breathynge oute threatnynges and slaughter against the disciples of the Lorde: went vnto the hie Priest, and desyred of him letters to carye to Damasco to the Synagoges, that yf he founde any of thys waye (were they men or women) he myght bringe them bounde to Jerusalem. And when he iourneied, it fortuned that

as he was come nygh to Damasco, sodainly there shined round about him a light from heauen, and he fell to the earth, and hearde a voyce sayinge to him, Saul, Saul, why persecutest thou me? And he saide: what art thou lord? And the lord saide: I am Jesus whom thou persecutest. It is harde for thee to kicke against the pricke. And he both trembling & astonied, said: Lord, what wilt thou haue me to do? And the lorde saide vnto him: aryse, and go into the citie, and it shalbe told thee what thou must doe. The men whiche iourneyed with him, stode amased, hearing a voyce, but seing no man. And Saul arose frō the earth, and when he opened his eies, he sawe no man: But they led hym by the hande, & brought him into Damasco. And he was thre dayes without sight, and neither did eate nor drynke. And there was a certayne Disciple at Damasco, named Ananias: and to him said the Lorde in a vision: Ananias? and he sayde: behold, I am here lord. And the lorde said vnto him: arise & go into the strete (which is called straight) and seeke in the house of Judas, after one called Saul of Tharsus. For behold he praieth, and hath sene in a visiō, a man named Ananias, comming in to him, and puttinge hys handes on hym, that he might receyue his sight. Then Ananias aunswered: Lord, I haue heard by many of this man, howe muche euill he hath done to thy sainctes at Jerusalem, and here he hath auctoritie of the hie priestes, to bind al that cal on thy name. The lord sayd vnto hym, go thy way, for he is a chosen vessel vnto me, to beare my name before the gentils,

and

and kinges, and the chyldren of Israel. For I wyl shewe him howe great thinges he muste suffer for my names sake. And Ananias went his way, and entred into the house, & put his handes on hym, and saide: brother Saule, the lord that appeared vnto the in the way as thou camest, hath sent me, that thou mightest receiue thy sight, and be filled with the holy ghost. And immediatly there fel frō his eies as it had ben scales, and he receiued sight and arose, and was baptised, and receiued meate, and was comforted. Then was Saule a certayne daies with the disciples that were at Damasco, & strayght way he preached Christe in the Synagogues, howe that he was the sonne of God. But al that heard him were amased, and said: is not this he that spoyled them which called on thys name in Ierusalem, & came hyther for that intent, that he might bryng thē bound vnto the hye Priestes? But Saule increased the more in strength, and confounded the Iewes which dwelt at Damasco affirmyng that this was very Christ.

¶ The Gospell. Math. 19

PEter aunswered, & sayde vnto Iesus: behold, we haue forsaken al and followed the: what shal we haue therfore? Iesus said vnto them: Verely I saye vnto you, that when the sonne of man shal sit in ỹ seat of his maiestie, ye ỹ haue followed me in ỹ regeneration shal sit also vpon .xii. seates and iudge the .xii. tribes of Israel. And euery one that forsaketh house, or brethrē, or sisters or father

or mother, or wyfe, or chyldren, or landes, for my names sake, shall receaue an hundreth folde, and shal inherite euerlasting life. But many that are fyrst shalbe last, and the last shalbe first.

The purification of Sainct Mary the virgin.

¶ The Collect.

ALmightie and euerlastyng God, we humbly beseech thy Maiestie, that as thy onely begotten sonne was this day presented in the temple, in substaunce of our flesshe, so graunt that we may be presented vnto thee with pure and cleare myndes. By Iesus Christ our Lord.

¶ The Epystle.

¶ The same that is appoynted for the Sunday.

¶ The Gospell.

Luke. 2. WHen the time of their Purification (after the lawe of Moises) was come, they brought him to Ierusalem to present hym to the Lorde, (as it is written in the lawe of the Lorde: euery manchyld that first openeth the matrix, shalbe called holy to the lorde:) and to offer (as it is sayde in the lawe of the lorde) a payre of turtle doues, or two yong Pigeons. And behold, there was a man in Ierusalem, whose name was Symeon. And the same man was iust and godly, and loked for the consolation of Israell, and the holy ghost

ghoste was in hym. And an aunswere hadde he receyued of the holy ghoste, that he shoulde not see death, except he fyrste sawe the Lorde Christe. And he came by inspyration into the temple.

Saincte Mathies day.

¶ The Collecte.

ALmyghtie god, which in the place of the traytour Judas diddest chose thy faithful seruant Mathie, to be of the number of thy twelue Apostles: Graunt that thy church being alway preserued from false Apostles, maye be ordered and guyded by faythful and true pastors, through Jesus Christ our Lorde.

¶ The Epystle.

IN those dayes Peter stoode vp in the middes of the disciples, & said: the number of names that were together, were about an hundred and .xx. Ye men & brethren, this scripture must nedes haue bene fulfilled, whiche the holy ghoste, through the mouth of Dauid, spake before of Judas, which was guyde to thē that toke Jesus. For he was numbred with vs, and had obtayned felowship in this ministration. And the same hath nowe possessed a plat of grounde, with the reward of iniquitie: and when he was hanged, burst a sunder in the middes, and al his bowels gushed out. And it was knowē vnto al the inhabiters of Jerusalem: insomuch that the same fielde is called in their mother tounge Acheldama, that is to saye the bloudy field. For it is written in the boke of Psalmes, his habitation Acte. 1.

be

be voyde, and no man be dwelling therin, and his bishoprike let another take. Wherefore, of these men which haue companied with vs (all the time that the Lorde Jesus had all his conuersation amonge vs, beginning at the Baptisme of Iohn, vnto that same daye, that he was taken vp from vs) muste one be ordained, to be a witnes with vs of his resurrection. And they appointed two, Joseph which is called Barsabas (whose surname was Justus) & Mathias. And when they prayed, thei said: Thou lorde which knowest ỹ hartes of al men, shew whether of these two thou hast chosen, that he may take the roume of thys ministracion and Apostleship, from which Judas by transgression fell, that he might go to his owne place. And they gaue forth their lottes, & the lot fell on Mathias, & he was coumpted with ỹ eleuen Apostles.

¶ The Gospell.

Math. 11. IN that time Jesus aunswered, and said: I thanke thee (O father) lord of heauen and earth, because thou hast hidde these thinges from the wise and prudent, and hast shewed them vnto babes: verely father, euen so was it thy good pleasure. Al thinges are geuen vnto me of my father. And no man knoweth the sonne, but the father: neyther knoweth any man the father, saue the sonne, and he to whomsoeuer the sonne wil open him. Come vnto me al ye that labour and are laden, and I will ease you. Take my yoke vpon you, & learne of me, for I am meke and lowly in heart, and ye shal find rest vnto your soules: for my yoke is easy and my burdē is light.

The

The Annunciation of the virgin Marye.

¶ The Collect.

WE beseche thee lorde, powre thy grace into our heartes, that as we haue knowē Christ thy sonnes incarnation, by the message of an aungell, so by hys crosse and passion, we maye be brought vnto the glorye of hys resurrection: Through the same Christ our Lorde.

¶ The Epistle.

GOD spake once agayne vnto Ahaz, sayinge: require a token of the Lorde thy GOD, whether it be towarde the depth beneath, or towarde the height aboue. Then said Ahaz: I wyl require none, neyther will I tempt the Lorde. And he sayde: hearken to, ye of the house of Dauid: is it not inough for you that ye be greuous vnto men, but ye must greue my God also? and therfore the lord shal geue you a token: Beholde, a virgin shall conceyue and beare a sonne, and thou his mother shalt call his name Emanuell. Butter and honye shal he eate, that he may know to refuse the euyl, and chose the good. Esay. 7.

¶ The Gospell.

AND in the sixth moneth, the angell Gabriel was sent frō GOD vnto a citie of Galile named Nazareth, to a virgin spoused to a mā whose name was Ioseph, of the house of Dauid, and the virgins name was Marye. Luke. 1.

And

And the Aungel went in vnto her, and said: Haile full of grace, the lord is with thee, blessed art thou amonge women. When she saw him, she was abashed at his saying, and cast in her mind what maner of salutacion that should be. And the Aungel said vnto her: feare not Mary, for thou hast found grace with God. Beholde, thou shalt conceyue in thy wombe, and beare a sonne, and shalt call hys name Jesus: He shalbe great, and shalbe called the sonne of the hyghest. And the lorde God shal geue vnto him, the seate of his father Dauid, & he shall raygne ouer the house of Jacob for euer, & of hys kyngdom there shalbe non ende. Then said Mary to the aungell: How shall this be, seing I know not a man? And the aungel aunswered, and sayde vnto her, the holy ghost shal come vpon thee, and the power of the hiest shal ouershadow the. Therfore also that holy thing which shal be borne, shal be called the sonne of god. And behold thy Cosyn Elizabeth, she hath also conceyued a sonne in her age: and this is the sixth moneth, which was called barren, for with god nothinge shal be vnpossible. And Mary sayd, behold the handmaide of the lorde, be it vnto me accordynge to thy worde. And the aungel departed from her.

Sainct Markes day.

¶ The Collecte.

Almightye god, which hast instructed thy holie church, with the heauenly doctrine of thy Euangelist S. Marke: geue vs grace so to be established by thy holy gospel, that we be not like chyldren

chyldren, caryed away with euery blaste of vayne doctrine: Through Iesus Christ our Lorde.

¶ The Epistle.

VNto euery one of vs is geuen grace, accordinge to the measure of the gyft of Christe. Wherefore he sayeth: when he went vp on hye, he led captiuitie captiue and gaue gyftes vnto men. That he ascended, what meaneth it, but that he also descended firste into the lowest partes of the earth? he that descended, is euen the same also that ascēded vp aboue all heauens, to fulfyll all thynges. And the very same made some Apostles, some prophetes, some Euangelistes, some shepeheards and teachers, to the edifiynge of the sainctes, to the worke and administration, euen to the edifiyng of the body of Christ, till we al come to the vnitie of the faith, and knowledge of the sonne of God, vnto a perfect man, vnto the measure of the ful perfect age of Christ. That we henceforth shoulde be no more children, wauerynge & caryed about with euery winde of doctryne, by the wilines of men, through craftines whereby thei lay awayt for vs to deceyue vs. But let vs folow the truth in loue, and in al thinges grow in him which is the head, euen Christe, in whom if all the bodye be coupled and knit together, throughout euery ioynt, wherwith one ministreth to another (accordyng to the operation, as euery part hath his measure) he encreaseth the bodye, vnto the edifiynge of it selfe through loue. Eph. 4.

¶ The Gospell.

I am

John.15. I Am the true vyne, and my father is a husbandman. Euery braunch that beareth not fruite in me, he wyll take away. And euery braunche that beareth fruite wyll he pourge, that it may bryngе foorth more fruite. Nowe are ye cleane through ỹ woords whiche I haue spoken vnto you. Byde in me, and I in you. As the braunche cannot beare fruite of it selfe, except it byde in the vyne, no more can ye, excepte ye abyde in me. I am the vyne, ye are the braunches. He that abydeth in me, and I in him, the same bryngeth forth much fruite. For without me can ye do nothinge. If a man byde not in me, he is cast foorth as a braunche, and is withered, and men gather them, and cast them into the fyre, and they burne. If ye abyde in me, and my woordes abyde in you, aske what ye wyll, and it shalbe done for you. Herein is my father glorifyed, that ye beare much fruite, and become my disciples. As the father hath loued me, euen so also haue I loued you. Continue you in my loue. Yf ye kepe my commaundements, ye shal bide in my loue, euen as I haue kept my fathers commaundementes, and abyde in his loue. These thinges haue I spoken vnto you, that my ioye myght remayne in you, and that your ioy myght be full.

ỹ Saint Phillip and James.

¶ The Collect.

ALmightie god, whom truly to know is euerlasting lyfe: graunt vs perfectly to know thy sonne Jesus Chryst, to be the way, the truth

and

and the life, as thou hast taught Sainct Phillip and other the Apostles: through Iesus Christ our Lorde.

¶ The Epystle.

IAmes the seruaunt of God, and of the Lorde Iesus Christ, sendeth gretyng to the twelue Tribes which are scattered abroad. My brethren, count it for an exceadynge ioy, when ye fal into dyuers temptacions. Knowynge thys, that the tryinge of your fayth gendreth pacience, and let pacience haue her perfect worke, that ye may be perfect and sound, lackinge nothinge. If anye of you lacke wysedome, let hym aske of hym that geueth it: euen God whiche geueth to all men indifferently, and casteth no man in the teeth, and it shalbe geuen hym. But let him aske in fayth, and wauer not, for he that douteth, is like a waue of the Sea, which is tost of the wyndes, and caryed with violence. Neyther let that man thynke that he shall receyue any thing of the lord. A wauering mynded man, is vnstable in al his wayes. Let the brother whiche is of lowe degree, reioyce when he is exalted. Agayne, let him that is riche, reioyce when he is made lowe. For euen as the floure of the grasse, shal he passe away. For as the sunne riseth with heate, and the grasse withereth and his floure falleth away, & the beautie of the fashion of it perisheth: euen so shall the riche man perishe in hys wayes. Happy is the man that endureth temptacion: For when he is tryed, he shall receyue the crowne of lyfe, whiche the lorde hath promysed to them that loue hym. James. 1

The

¶ The Gospell.

John.14. AND Jesus sayde vnto hys Disciples: let not your hartes be troubled. Ye beleue in god, beleue also in me. In my fathers house are many mansions, if it were not so, I would haue told you, I go to prepare a place for you. And yf I go to prepare a place for you, I wyll come agayne and receaue you, euen vnto my selfe: that where I am, there may ye be also. And whyther I go, you know, and the way ye knowe? Thomas saith vnto him: Lord, we know not whither thou goest. And howe is it possible for vs to knowe the way? Jesus sayeth vnto him: I am the waye, and the truth, and the life. No man commeth to the father but by me: if ye had knowen me, ye had knowen my father also. And nowe ye know him, and haue sene him. Philip saith vnto him: Lord, shew vs the father, and it sufficeth vs. Jesus sayth vnto him: haue I ben so long time with you, and yet hast thou not knowen me? Philip, he that hath sene me, hath sene my father: and how saiest thou then, shewe vs the father? Beleuest not thou that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my self: But the father that dwelleth in me, is he that doeth the workes. Beleue me that I am in the father, and the father in me: Or els beleue me for the workes sake. Verely, verely, I saye vnto you, he that beleueth on me, the works that I do, the same shal he do also: and greater workes then these shal he do, because I go vnto my father. And whatsoeuer ye aske in my name, that wyll I do,

that

that the father may be glorified by the sonne, yf ye shall aske any thyng in my name, I wyll do it.

¶ Saint Barnabe Apostle.

¶ The Collecte.

LOrde almightie, whiche haste endued thy holy Apostle Barnabas, with singuler giftes of thy holy ghoste: let vs not be destitute of thy manyfolde gyftes, nor yet of grace, to vse them alway to thy honour and glory: Through Jesus Christ our Lorde.

¶ The Epistle.

TYdinges of these thynges came vnto the eares of the congregation, which was in Jerusalē. And they sent forth Barnabas, that he shoulde go vnto Antioche. Which when he came, and had sene the grace of God, was glad: and exhorted them all, that with purpose of heart they woulde continually cleaue vnto the Lorde. For he was a good man, and full of the holy ghost and of faith, and much people was added vnto the Lord. Then departed Barnabas to Tharsus, to seke Saule. And when he had founde hym, he brought hym vnto Antioch. And it chaunced that a whole yere they had their conuersation with the congregacion there, and taught much people: in so muche that the disciples of Antioche were the fyrst that were called Christen. In those dayes came Prophetes from the Citie of Jerusalē vnto Antioch. And there stode vp one of them named Agabus, & signified by the spirite, that there should be great Actes.xi.

dearth throughout all the worlde, which came to passe in the Emperour Claudius dayes. Then the disciples, euery man accordinge to his habilitie, purposed to sende succoure vnto the brethren which dwelt in Iewry, which thing thei also did, and sent it to the elders by the handes of Barnabas and Saule.

¶ The Gospell.

John. xv. THis is my commaundement, that ye loue together, as I haue loued you. Greater loue hath no man then this: that a man bestowe hys lyfe for hys frendes. Ye are my frends, if ye do whatsoeuer I com-
In. xiiii. maunde you. Henceforth call I not you seruauntes, for the seruaunt knoweth not what his Lord doeth. But you haue I called frendes, for al thinges that I haue harde of my father, haue I opened to you: ye haue not chosen me, but I haue chosen you, and ordeyned you to goe and bringe forth fruite, and that your fruite should remaine: that whatsoeuer ye aske of the father in my name, he may geue it you.

¶ Sainct Johan Baptist.

¶ The Collect.

ALmightie God, by whose prouidence thy seruaũt Johan Baptist was wonderfully borne, and sent to prepare the way of thy sonne our sauiour, by preachynge of penaunce: make vs so to folowe his doctrine and holy life, that we may truely repent, accordynge to his preachynge, and after

after hys example, constantly speake the trueth, boldely rebuke vyce, and paciently suffer for the truethes sake: through Iesus Christ our Lorde.

¶ The Epistle.

BE of good chere my people, O ye prophetes, comfort mi people, saith your God, comfort Ierusalem at the hart, and tell her that her trauayle is at an end, that her offence is pardoned, that she hath receiued of the lordes hande sufficient correction for al her sinnes. A voyce cryed in wyldernes, prepare the way of the Lorde in the wildernes, make straight the path of our God in the desert. Let al valleyes be exalted, and euery mountayne & hyll be layde lowe: what so is croked, let it be made strayght, and let the rough be made playne fieldes. For the glory of the Lorde shal appeare, and al flesche shal at once se it: for why, the mouth of the Lord hath spoken it. The same voyce spake. Nowe crye. And the Prophete aunswered: what shall I crye? that al flesche is grasse, and that al the goodlynes therof is as the floure of the fielde. The grasse is wythered, the floure falleth away. Euē so is the people as grasse, when the breath of the Lorde bloweth vpon them. Neuertheless, whether the grasse wyther, or that the floure fall away, yet the word of our God endureth for euer. Go vp vnto the hye hyll (O Sion) thou that bryngest good tydynges, lift vp thi voyce with power. O thou preacher Ierusalem, lift it vp without feare, & say vnto the ci- Esai. xl.

ties of Iuda: Behold your God, behold, the Lorde God shall come with power, and beare rule with his arme. Behold, he bringeth his treasure with him, and hys woorkes go before hym. He shall fede his flocke lyke an heardman. He shall gather the lambes together with his arme, and cary thē in his bosome, and shall kyndely intreate those that beare yonge.

¶ The Gospell.

Luke. 1. ELizabethes time came that she should be delyuered, and she brought forth a sonne. And her neyghbours and her cosins heard how the lord had shewed great mercy vppon her, and reioysed with her. And it fortuned, that in the eyght day they came to circumcise the chylde, and called his name Zacharie, after the name of his father. And his mother aunswered and sayde: not so, but hys name shalbe called Iohn. And they said vnto her: There is none in thy kynred that is named with thys name. And they made signes to his father, howe he would haue him called. And he asked for wryting tables, and wrote, sayinge: hys name is Iohn. And they marueyled all. And hys mouth was opened immediatly and his tongue also, and he spake and praysed God. And feare came on all them that dwelt nye vnto him. And all these sayinges was noysed abroade throughout al the hye countrey of Iewry, and thei that heard them laid them vp in theyr heartes, saying: what maner of chylde shall this bee? And the hande of the Lorde

was

was with hym. And his father Zacharias was fylled with the holy ghoste, and Prophecied, saying: praysed be the Lord God of Israell, for he hath visited and redeamed his people. And hath rayfed vp an horne of saluation vnto vs, in the house of his seruaunt Dauid. Euen as he promised by the mouth of his holye Prophetes, whiche were sence the worlde began. That we should be saued from our enemies, and from the hande of all that hate vs. That he would deale mercifully with our fathers, and remembre his holye couenaunt. And he woulde performe the othe which he sware to our father Abraham for to forgeue vs. That we being deliuered out of the handes of our enemies, myght serue hym without feare all the dayes of our lyfe, in such holynesse and rygh-teousnesse, as are accepted for hym. And thou childe shalt be called the Prophete of the hyest, for thou shalte go before the face of the Lorde to prepare his wayes. To geue knowledge of saluation vnto his people, for the remission of sinnes. Thorough the tender mercy of our God, whereby the daye spryng from an hygh hath visited vs. To geue lyght to them that sat in darkenesse, and in the shadowe of death, to guide our feete into the waye of peace. And the chylde grewe and waxed strong in spirite, and was in wyldernesse tyll the day came, when he shoulde shewe hym selfe vnto the Israelites.

Sainct Peters day.

The Collect.

ALmighty GOD, whiche by thy sonne Jesus Christ hast geuen to thy Apostle Sainct Peter many excellent giftes, and commaundest hym earnestly to fede thy flocke: make we beseche thee, al Bysshops and pastors diligently to preach thy holye worde, and the people obediently to folowe the same, that they may receiue the crowne of euerlastyng glory: through Jesus Christe our Lorde.

¶ The Epystle.

Actes.12. AT the same tyme Herode the Kynge stretched forth hys handes to vex certayne of the congregation. And he kylled James the brother of John with the swoorde. And because he sawe it pleased the Jewes, he proceaded farther, and toke Peter also. Then were the dayes of swete breade. And when he had caught hym, he put hym in prison also, and deliuered hym to foure quaternions of souldiers to be kept: entendyng after Easter to bryng hym forth to the people. And Peter was kepte in prison, but prayer was made without ceassyng of the congregation vnto God for hym. And when Herode woulde haue brought him out to the people, the same night slept Peter betwene two souldiours, bounde with two cheynes, and the keepers before the dore kept the prison. And beholde, the Aungell of the Lord was there present, and a light shined in the habitacō. And he smote Peter on the syde, and stirred him vp, saying: aryse vp quickely. And hys chaynes fell from hys handes. And the Aungell sayde vnto hym: gyrde thy selfe, and bynde on thy sandales. And he so dyd.

dyd. And he saith vnto hym: cast thy garment about thee, and folowe me. And he came out and folowed hym, and wyste not that it was trueth which was done by the Aungell, but thought he had sene a vision. When they were past the fyrste and second watche, they came vnto the yron gate that leadeth vnto the citie, which opened to them by the owne accorde. And they went out, and passed through one strete, and foorthwith the Aungell departed from hym. And when Peter was come to hym selfe, he sayde: nowe I knowe of a suretie that the Lorde hath sent his Aungell, and hath deliuered me out of the hand of Herode, and from all the waytyng of the people of the Iewes.

¶ The Gospell.

When Iesus came into the coostes of the Citie whiche is called Cesarea Philippy, he asked his disciples, saying: whom do men saye that I the sonne of manne am? They sayde: Some saye that thou arte Iohn Baptist, some Helias, some Jeremias, or one of the Prophetes. He sayth vnto them, but whom saye ye that I am? Simon Peter aunswered and sayde: thou arte Christe the sonne of the lyuyng GOD. And Iesus aunswered, and sayd vnto hym. Happy art thou Simon the sonne of Jonas: for flesh and blounde hath not opened that vnto thee, but my father whiche is in heauen. And I saye vnto thee, that thou arte Peter. And vppon this rocke wyll I buylde my congregation. Math. 16.

And the gates of hel shal not preuayle agaynst it. And I wyll geue vnto thee the keyes of the kingdome of heauen. And whatsoeuer thou bindest in earth, shalbe bounde in heauen, and whatsoeuer thou louest in earth, shalbe loused in heauen.

¶ Saint Iames the Apostle.

¶ The Collecte.

GRaunt, O mercyfull God, that as thy holye Apostle Saint Iames, leauyng his father and all that he had without delay, was obedient vnto the callyng of thy sonne Iesus Christ, and folowed hym: So we, forsakyng all worldly and carnall affections, may be euermore ready to folowe thy commaundementes, through Iesus Christ our Lorde.

¶ The Epystle.

Acts. 11. IN those dayes came Prophetes frō the citie of Ierusalem vnto Antioch: And there stode vp one of them named Agabus, and signified by the spirite that there shoulde be great dearth throughout all the world, which came to passe in the Emperour Claudius dayes. Then the disciples, euery man accordynge to his habilitie, purposed to sende succour vnto the brethren which dwelte in Iewry: which thyng they also dyd, and sent it to the elders, by the handes of Barnabas and Saul. At the same time Herode the kyng stretched forth his handes to vexe certayne of the congregation. And he kylled Iames the brother of Iohn with the

the swoꝛde. And because he sawe it pleased the Iewes, he proceaded farther, and toke Peter also.

¶ The Gospell.

THen came to hym the mother of Zebedes chyldren, with her sonnes, wor- Math. 20
shyppyng hym, and desiring a certain thyng of hym. And he sayde vnto her: what wylte thou? She sayed vnto hym: Graunt that these my two sonnes may sit, the one on thy ryght hande, and the other on thy lefte, in thy kyngdome. But Iesus aunswered, and sayde: ye wote not what ye aske. Are ye hable to drynke of the cup that I shall drynke of, and to be baptised with the baptisme that I am baptised with? they sayd vnto hym: we are. He sayde vnto them: ye shall drynke in dede of my cup, and be baptised with the baptisme that I am baptised with: but to sit on my ryght hande, and on my left is not mine to geue, but it shall chaunce vnto them that it is prepared for of my father. And when the ten heard this, they disdayned at the twoo brethren. But Iesus called them vnto hym, and sayde: ye knowe that the prynces of the nacions haue dominion ouer them, and they that are greate men, exercyse auctho*r*itie vppon them. It shall not be so among you. But whosoeuer wyll be great amonge you let hym be your minister: and whosoeuer wyll be chiefe amonge you, let hym be your seruaunt. Euen as the sonne of man came not to be ministred vnto, but to minister, and to geue his lyfe a redemption for many.

Saint

¶ The Collecte.

ALmyghtie and euerlasting God, which hast geuen grace to thy Apostle Bartholomewe truely to beleue, and to preache thy woord: graunt we beseche thee vnto thy Church, both to loue that he beleued, & to preache that he taught: through Christ our Lorde.

¶ The Epystle.

Acts. 5. BY the handes of the Apostles, were manye signes and wonders shewed amonge the people. And they were altogether with one accorde in Salomons porche. And of other durste no man ioyne hym selfe to them: neuertheless the people magnified them. The number of them that beleued in the Lorde, bothe of men and women, grewe more and more: in so much that they brought the sicke into the stretes, and layd them on beddes and couches, that at the leaste way the shadowe of Peter, when he came by, myght shadowe some of them. There came also a multytude out of the Cities rounde about, vnto Ierusalem, bringing sicke folkes, and them whiche were vexed with vncleane spirites: And they were healed euery one.

¶ The Gospell.

AND there was a stryfe amonge them, whiche of them should seme to bee the greatest. And he sayde vnto them: the kynges of nacions reigne ouer them: and they that haue auctho*r*itie vppon them are called gracious lo*r*des: But ye shal not so be. But he that is greatest amonge you, shalbe as the yonger, and he that is chiefe, shalbe as he that doeth ministre. Fo*r* whether is greater, he that sitteth at meate, o*r* he that serueth? Is not he that sitteth at meat? But I am among you as he that ministreth, ye are they which haue bydden with me in my temptacions. And I appoynt vnto you a kyngdome, as my father hath appoynted vnto me, that ye may eate and d*r*ynke at my table in my kyngedome, and syt on seates iudgeyng the twelue tribes of Israell. Luke. 22

¶ Saint Mathewe.

¶ The Collect.

ALmyghtye God, whiche by thy blessed sonne dyddeste call Mathewe from the receipte of custome to bee an Apostle and Euangelyste: Graunt vs grace to fo*r*sake all couetous desyres, and inord*i*nate loue of ryches, and to folowe thy sayde sonne Iesus Chryste, who lyueth and raygneth, &c.

¶ The Epystle.

Seyng

2. Cor. 4

SEing that we haue such an office, euē as God hath had mercy on vs, we goe not out of kynde, but haue caste from vs the clokes of vnhonestie, and walk not in craftinesse, neither handle we the word of God deceitfully, but open the trueth and reporte our selues to euery mans conscience in the syght of God. If our Gospell be yet hydde, it is hydde among them that are lost, in whom the God of this worlde hath blinded the myndes of them whiche beleue not, least the lyght of the Gospell of the glory of Christ (which is the image of God) shoulde shine vnto them. For we preache not our selues, but Christ Jesus to be the Lorde, and our selues your seruauntes, for Jesus sake. For it is God that cōmaundeth the lyght to shine out of darkenes, whiche hath shyned in our hartes, for to geue the lyght of the knowledge of the glory of God, in the face of Jesus Christ.

¶ The Gospell.

Math. 9.

AND as Jesus passed forth from thence, he sawe a manne (named Mathewe) syttynge at the receipte of custome, and he sayde vnto him: folowe me. And he arose and folowed hym. And it came to passe, as Jesus sat at meate in his house: beholde, manye Publicans also and sinners that came, satte downe with Jesus and hys Disciples. And when the Pharisеys sawe it, they sayd vnto hys Disciples: Whye eateth your maister with

with Publicans and sinners? But when Jesus hearde that, he sayde vnto them: They that be stronge nede not the Phisition, but they that are sicke. Go ye rather and learne what that meaneth: I wyll haue mercy and not sacrifice, for I am not come to call the righteous, but sinners to repentaunce.

¶ Sainct Michaell and all Aungelles.

¶ The Collect.

Euerlasting God which hast ordeined and constituted the seruices of all Aungels and men in a wonderful order: mercifully graunt, that they which alway do thee seruice in heauen, may by thy appoyntment succoure and defende vs in earth, through Jesus Christ our Lorde, &c.

¶ The Epystle.

THere was a great battaile in heauen: Michaell and hys Aungelles fought with the Dragon, and the Dragon fought with hys Aungelles, and preuayled not, neyther was their place founde any more in heauen. And the great Dragon that olde Serpent, called the deuyll and Sathanas, was caste out, whiche deceyueth all the worlde. And he was caste into the earth, and hys aungels were cast out also with him. And I hard a loude voyce, sayinge: in heauen is nowe made saluacion and strength, and the kyngdome of our God, and the power of hys Christ. For the accuser of our brethren is cast downe, which accused them before God day and nyght. And they ouer- Apo. xii.

came

came hym by the bloud of the lambe, and by the word of theyr testimony, and they loued not their liues vnto the death. Therefore reioyce heauens, and ye that dwell in them. Woe vnto the inhabiters of the earth, and of the sea: for the Deuyll is come downe vnto you, which hath great wrath, because he knoweth that he hath but a shorte tyme.

¶ The Gospell.

Math. 18

AT the same time came the Disciples vnto Iesus, saying: who is the greatest in the kingdome of heauen? Iesus called a chylde vnto him, and set him in the middest of them, & sayd: Verely I saye vnto you, except ye turne and become as chyldren, ye shall not enter into the kingdom of heauen. Whosoeuer therfore humbleth him selfe as this childe, the same is the greatest in the kingdome of heauen. And whosoeuer receiueth such a chyld in my name, receiueth me. But who so doeth offende one of these lyttle ones whiche beleue in me, it were better for him that a milstone were hanged about his necke, and that he were drowned in the depth of the sea. Wo vnto the worlde, because of offences: necessary it is that offences come: But woe vnto the man by whom the offence commeth. Wherfore if thy hand or thy foote hynder thee, cut him of, and cast it frō thee. It is better for thee to enter into lyfe halte and maymed, rather then thou shouldest (hauyng two handes or two feete) be cast into euerlastyng fyre. And yf thyne eye offende thee, plucke it out, and cast it from thee: It is better for thee to enter

into

into lyfe with one eye, rather then (hauynge two eyes) to be cast into hell fyre. Take hede that ye despise not one of these little ones. For I say vnto you, that in heauen their aungels do alwaies beholde the face of my father which is in heauen.

¶ Saincte Luke the Euangelyst.

¶ The Collecte.

ALmightie God, which calledst Luke the Phisition, whose prayse is in the Gospell, to be a Phisition of the soule: it may please thee by the holsome medecynes of hys holy doctryne, to heale all the diseases of our soules: through thy sonne Iesu Christ our Lorde.

¶ The Epistle.

WAtch thou in all thynges, suffer afflictions, do the worke thorowly of an Euangelist, fulfyll thyne office vnto the vttermost, be sober. For I am now ready to be offered, and the time of my departing is at hand. I haue fought a good fight, I haue fulfilled my course, I haue kept the faith. From henceforth there is layd vp for me a crown of ryghteousnes, whiche the Lord (that is a righteous iudge) shall geue me at that daye: not to me onely, but to all them that loue hys commynge. Do thy diligence, that thou mayest come shortly vnto me. For Demas hath forsake me and loueth this present worlde, and is departed vnto Thessa- 2. Tim. iiii

Thessalonica, Crescens is gone to Galacia, Titus vnto Dalmacia, onely Lukas is with me. Take Marke and bringe him with thee, for he is profytable vnto me for the ministracion. And Tichicus haue I sent to Ephesus. The cloke that I left at Troada with Carpus, when thou commest bring with thee, and the bokes, but specially the parchment. Alexander the Coppersmith dyd me muche euyl: the lord reward him according to his dedes, of whom be thou ware also. For he hath greatly withstande our wordes.

¶ The Gospell.

Luke. x.

THE Lorde appoynted other seuentie (and two) also, and sent them two and two before hym into euery Citie and place, whether he hym selfe woulde come. Therfore he said vnto them: the haruest is great, but the labourers are fewe. Pray ye therefore the Lorde of the haruest, to sende forth labourers into the haruest. Go your wayes: beholde, I send you forth as lambes amonge wolues. Beare no wallet, neyther scrip, nor shoes, and salute no man by the waye: into whatsoeuer house ye enter, fyrste saye: peace be to thys house. And yf the sonne of peace be there, your peace shall rest vpon hym: yf not, it shall returne to you agayne. And in the same house tary styll, eatyng and drinking such as they geue. For the labourer is worthy of his rewarde.

¶ Simon and Jude Apostles.

¶ The Collect.

Almightie

ALmightie God, whiche hast builded thy congregation vppon the foundation of the Apostles and Prophetes, Iesu Christ himselfe beyng the head corner stone: graunt vs so to be ioyned together in vnitie of spirite by their doctrine, that we maye be made an holy temple acceptable to thee, through Iesu Christ our Lorde.

¶ The Epistle.

IVdas the seruaunt of Iesu Christ, the brother of Iames: to them whiche are called and sanctified in god the father, and preserued in Iesu Christe. Mercy vnto you, and peace, and loue be multiplied. Beloued, when I gaue all diligence to write vnto you of the common saluation, it was nedefull for me to write vnto you, to exhorte you that ye shoulde continually labour in the fayth, whiche was once geuen vnto the saynctes. For there are certayne vngodly men craftely crept in, of whiche it was wrytten afore tyme vnto suche iudgement. They turne the grace of our God vnto wantonnes, and deny God (which is the onely lord) and our lord Iesu Christ. My minde is therfore to put you in remembraunce, for asmuche as ye once know this, howe that the lorde (after that he had deliuered the people out of Egipt) destroied them which after beleued not. The aungels also which kept not their first state, but left their owne habitatiō, he hath reserued in euerlasting chaines vnder darkenes, vnto the iudgement of the great day: euen as Sodom and Gomor, and the cities about thē, which in like maner defyled themselues Iude. i.

with fornication, and folowed straunge flesh, are set forth for an example, and suffer the payne of eternall fyre: lykewyse these beynge deceiued by dreames, defyle the flesshe, despise rulers, & speake euyll of them that are in auctoritie.

¶ The Gospell.

John. 15 THis commaund I you, that ye loue together. If the worlde hate you, ye know it hated me before it hated you: If ye were of the worlde, the worlde woulde loue his owne: howbeit, because ye are not of the worlde, but I haue chosē you out of the worlde, therfore the worlde hateth you. Remember the word that I say vnto you: the seruaunt is not greater then the Lorde. If they haue persecuted me, they wil also persecute you. If they haue kept my saying, thei will kepe yours also. But al these thinges wil they do vnto you for my names sake, because they haue not knowen him that sent me. If I had not come and spoken vnto them, they shoulde haue had no synne: but nowe haue they nothing to cloke their synne withall. He that hateth me, hateth my father also. If I had not done amonge them the workes which none other man dyd, they should haue hadde no synne. But nowe haue they both sene and hated, not onely me, but also my father. But this happeneth, that the sayinge might be fulfylled that is wrytten in their lawe. They hated me without a cause. But when the coumforter is come, whom I wyll sende vnto you from the father, euen the spirite of trueth, (which proceedeth of ỹ father) he shal testifie of me.

And

And ye shall beare wytnes also, because ye haue ben with me from the beginning.

¶ All Saincties.

¶ The Collecte.

ALmightie God, which hast knit together thy elect in one Communion & felowshyp, in the misticall body of thy sonne Chryst our Lorde: graunt vs grace so to folow thy holy Saincties in al vertues and godly lyuinge, that we may come to those inspeakable ioyes, whiche thou hast prepared for thē that vnfainedly loue thee: Through Iesus Chryst our Lord.

¶ The Epystle.

BEholde, I Iohn sawe another Aungel ascende from the rysinge of the sunne, whiche hadde the seale of the lyuynge GOD, and he cryed with a loude voyce to the foure Aungels (to whom power was geuen to hurt the earth and the Sea) sayinge: Hurte not the earth, neyther the Sea, neyther the trees, tyll we haue sealed the seruauntes of our God in theyr foreheades. And I hearde the number of them whiche were sealed: and there were sealed an. C. and. xliiii. thousande, of all the tribes of the chyldren of Israell. Apo. vii.

Of the tribe of Iuda was sealed. xii. M.
Of the tribe of Ruben were sealed. xii. M.
Of the tribe of Gad were sealed. xii. M.
Of the tribe of Aser were sealed. xii. M.

Of the tribe of Neptalim were sealed.xii.M.
Of the tribe of Manasses were sealed.xii.M.
Of the tribe of Symeon were sealed.xii.M.
Of the tribe of Leui were sealed.xii.M.
Of the tribe of Isachar were sealed.xii.M.
Of the tribe of zabulon were sealed.xii.M.
Of the tribe of Ioseph were sealed.xii.M.
Of the tribe of Beniamin were sealed.xii.M.

After this I beheld: and loe, a great multitude (which no man can number) of all nations & people, and tounges, stode before the seat, & before the lambe, clothed with longe whyte garmentes, and palmes in theyr handes, and cryed with a loude voyce, sayinge: saluation be ascribed to hym that sitteth vpon the seate of our GOD, and vnto the lambe. And al the angels stode in the compasse of the seat and of the Elders, & the foure beastes, and fel before the seat on their faces, and worshypped God, saying: Amen. Blessing, and glory, and wisedome, and thanke, and honoure, and power, and might be vnto our God for euermore. Amen.

¶ The Gospell.

Math.v. IEsus seynge the people, wente vp into the mountayne: and when he was set, hys Disciples came to hym, and after that he hadde opened hys mouth, he taught them, sayinge: Blessed are the poore in spyryte, for theirs is the kyngedome of heauen. Blessed are they that mourne, for they shall receyue coumforte. Blessed are the meeke, for they

shall

shall receyue the inheritaunce of the earth. Blessed are they whiche hunger and thyrst after righteousnes, for they shalbe satisfied. Blessed are the mercifull, for they shal obtaine mercy. Blessed are the pure in heart, for they shal se God. Blessed are the peacemakers, for they shalbe called the chyldren of god. Blessed are they which suffer persecution for righteousnes sake, for theirs is the kingdome of heauen. Blessed are ye when men reuyle you, and persecute you, and shall falsely saye all maner of euyl sayinges agaynst you for my sake: reioyce and be glad, for great is your reward in heauen. For so persecuted they the Prophetes whiche were before you.

¶ The order for the Administracion of the Lordes Supper, or holye Communion.

SO many as entende to be partakers of the holye Communion, shall signifie their names to the Curate ouernight, or els in the morning afore the beginning of Morninge prayer, or immediatly after.

And if any of those be an open and notorious euyll liuer, so that the congregation by hym is offended, or haue done any wronge to his neighbours by worde or dede: The Curate hauing knowledge therof, shall call him and admonyshe him, in anye wyse not to presume to the lordes table, vntyll he haue openly declared himselfe to haue truly repented and amended his former naughty life, that the congregacion may therby be satisfied whiche afore were offended: and that he haue recompensed the parties, whom he hath done wrong vnto, or at the least declare himselfe to be in full purpose so to do, assone as he conueniently may.

The same order shall the Curate vse, with those betwene whom he perceiueth malice and hatred to raygne, not suffering them to be partakers of the lordes table, vntill he know them to be reconcyled. And yf one of the parties so at varyaunce, be content to forgeue from the bottome of his heart, al that the other hath trespassed against him, & to make amends for that he himself hath offended, and the other partie wil not be perswaded to a godlye vnitie, but remayne styll in his frowardnes and malyce: The minister in that case, ought to admit the penitent person to the holi Communion, and not him that is obstinate.

The Table hauing at the Communion tyme a fayre white lynnen cloth vpon it, shal stande in the bodye of the Churche, or in the Chaunsell, where Morninge prayer and Euenynge prayer be appoynted to be sayde. And the Priest standinge at the Northsyde of the Table, shal saye the lordes prayer with this Collect folowinge.

Almightie

ALmightie GOD, vnto whom all heartes be open, all desires knowen, and from whom no secretes are hid, clense the thoughtes of our heartes by the inspiracion of thy holy spirite that we maye perfectly loue thee, and worthelye magnifie thy holye name: through Christe oure Lorde. Amen.

¶ Then shal the Priest rehearse distinctly al the ten commaundementes: and the people kneling, shall after euery commaundement aske gods mercy for their transgression of the same, after this sort.

¶ Minister.

GOD spake these woordes and sayde: I am the Lord thy God. Thou shalt haue none other Gods but me.

¶ People.

Lorde haue mercy vppon vs, and encline oure heartes to kepe this lawe.

¶ Minister.

Thou shalt not make to thy selfe anye grauen Image, nor the likenesse of any thynge that is in heauen aboue, or in the earth beneath, nor in the water vnder the earth. Thou shalt not bow downe to them nor worshyp them: For I the Lorde thy God am a gelous God, and visit the sinne of the fathers vpon the children vnto the third & fourth generation of them that hate me, and shew mercy vnto thousandes in them that loue me and kepe my commaundementes.

¶ People.

Lorde haue mercye vpon vs, and enclyne oure heartes to kepe this lawe.

The

¶ The Minister.

Thou shalte not take the name of the Lorde thy GOD in vayne: for the Lorde will not holde him giltlesse that taketh his name in vayne.

¶ People.

Lorde haue mercy vpon vs, and enclyne our. &c.

¶ Minister.

Remember that thou kepe holy the Sabboth day Sixe dayes shalt thou labour and do al that thou hast to doe, but the seuenth daye is the Sabboth of the Lorde thy God. In it thou shalt do no maner of worke, thou and thy sonne, and thy doughter, thy manseruaunt, and thy maidseruaunt, thy cattel, and the stranger that is within thy gates: for in sixe daies, the lord made heauen and earth, the sea, and all that in them is, and rested the seuenth day. Wherfore the Lord blessed the seuenth day and halowed it.

¶ People.

Lorde haue mercy vpon vs, and encline our. &c.

¶ Minister.

Honour thy father & thy mother, that thy dayes maye be longe in the lande whiche the Lorde thy God geueth thee.

¶ People.

Lorde haue mercy vpon vs, and encline our. &c.

¶ Minister.

Thou shalt do no murther.

¶ People.

Lorde haue mercy vpon vs, and encline our. &c.

¶ Minister.

Thou shalt not commit adultry.

¶ People.

Lorde haue mercy vpon vs, and encline our. &c.

Mini-

¶ Minister.

Thou shalt not steale.

¶ People.

Lorde haue mercy vpon vs, and encline our. &c.

¶ Minister.

Thou shalt not beare false witnesse agaynste thy neyghbour.

¶ People.

Lorde haue mercy vpon vs, and encline our heartes to kepe this lawe.

¶ Minister.

Thou shalt not couet thy neyghbours house. Esay.7.
Thou shalt not couet thy neyghbours wyfe, nor his seruaunt, nor his mayde, nor his oxe, nor his asse, nor any thyng that is his.

¶ People.

Lorde haue mercy vpon vs, and write al these thy lawes in our heartes we beseche thee.

¶ Then shall folowe the Collect of the daye, with one of these two Collects folowing for the Quene: the Priest standing vp and saying.

¶ Let vs pray. Priest.

ALmyghtye God, whose kyngdome is euerlasting, and power infinite: haue mercy vpon the whole congregation, and so rule the hearte of thy chosen seruaunt Elizabeth oure Quene and gouernour, that she (knowynge whose minister she is,) maye aboue all thynges seeke thyne honour and glory: and that we her subiectes (onely consyderynge whose auctoritie she hath) maye faithfully serue, honour and humbly obey her, in Luke.1.

thee

thee, and for thee, accordinge to thy blessed worde and ordinaunce: Through Jesus Christ our lorde: who with thee, & the holy ghost lyueth and raygneth euer one God, worlde without ende. Amen.

ALmightie and euerlastinge God, we be taught by thy holy word, ỹ the heartes of kinges are in thy rule & gouernaũce and that thou doest dispose and turne thẽ as it semeth best to thy godly wisedome: we humbly beseech the so to dispose and gouerne the heart of Elizabeth, thy seruaunt, oure Quene and gouernour, that in al her thoughtes, wordes, & workes, she maye euer seke thy honour and glory, and studye to preserue thy people committed to her charge, in wealth, peace, and godlynes. Graunt this O merciful father, for thy deare sonnes sake Jesus Christ our lorde. Amen.

Immediatly after the Collectes, the Priest shall reade the Epistle beginning thus.

The Epistle written in the Chapter of.

And the Epistle ended, he shall say the Gospell, begynnyng thus.

The Gospel written in the Chapter of.

And the Epistle and Gospell beyng ended, shalbe sayde the Crede.

I Beleue in one GOD the father almyghtie, maker of heauen and earth, and of all thynges vysyble and inuysible: And in one Lorde Jesu Christe the onely begotten sonne of GOD, begotten of hys father before all worldes, GOD of God, light of light, very god of very GOD, begotten

gotten, not made, beinge of one substaunce with the father, by whom al thinges were made: who for vs men and for our saluation, came down frō heauen, and was incarnate by the holy ghoste, of the virgin Marye, and was made man, and was crucified also for vs vnder Poncius Pilate. He suffred and was buryed, and the thirde daye he arose againe according to the scriptures, & ascended into heauen, and sitteth at the right hande of the father. And he shal come againe with glory, to iudge both the quicke and the dead: whose kyngdome shal haue none end. And I beleue in the holy ghost, the lorde and geuer of life, who procedeth from the father and the sonne, who with the father and the sonne together is worshypped & glorified, who spake by the Prophetes: and I beleue one Catholike and Apostolike church. I acknowledge one Baptisme for the remission of synnes. And I looke for the resurrection of the dead, and the lyfe of the worlde to come. Amen.

¶ After the Crede, if there be no Sermon, shal folow one of the Homilies already set forth, or hereafter to be set forth by common auctoritie.

And after suche Sermon Homelye or exhortacion, the Curate shall declare vnto the people whether there bee any holy dayes or fastyng dayes in the weke folowing, and ernestly exhort them to remember the poore, saying one or moe of these sentences folowing, as he thinketh moste conuenient by his discretion.

Let your lyght so shyne before men, that they may see your good workes, and glorifie your father which is in heauen. Math. 5.

Laye not vp for your selues treasure vpon the earth Math. 6.

earth where the rust and moth doeth corrupt, and where theues breake through and steale. But lay vp for your selues treasures in heauen, where neither rust nor moth doeth corrupte, and where theues do not breake through and steale.

Math.7. Whatsoeuer ye would that men shoulde do vnto you, euen so do vnto them: for this is the lawe and the Prophetes.

Math.7. Not euery one that saith vnto me, Lord, Lord, shall enter into the kyngdome of heauen: but he that doth the wil of my father which is in heauē.

Luke.19. Zache stode forth, and said vnto the lord: behold Lord, the halfe of my goodes I geue to the poore, and yf I haue done any wrong to any man, I restore foure folde.

1.Cor.9. Who goeth a warfare at any time of his owne cost? who planteth a vineyarde, and eateth not of the fruite therof? Or who fedeth a flocke, and eateth not of the milke of the flocke?

1.Cor.9. If we haue sowen vnto you spiritual thinges, it is a great matter yf we shall reape your worldly thinges?

1.Cor.9. Do ye not knowe, that they which minister about holy thinges, liue of ỹ sacrifice? They which waite of the altare, are partakers with the alter: Euen so hath the Lorde also ordayned, that they which preach the gospel, should liue of the gospel.

2.Cor.9. He which soweth lyttle, shall reape little: and he that soweth plenteously, shal reape plenteously. Let euery man do accordynge as he is disposed in his heart, not grudgyng, or of necessitie: for god loueth a cherefull geuer.

Galat.6 Let him that is taught in the worde, minister vnto

vnto hym that teacheth, in all good thynges. Be not deceiued, god is not mocked: for whatsoeuer a man soweth, that shall he reape.

Whyle we haue tyme, let vs doe good vnto all men, and specially vnto them whiche are of the householde of fayth. Gala. vi.

Godlynes is great ryches, yf a man be contented with that he hath: for we brought nothing in to the world, neither may we cary any thing out. i. Ti. vi.

Charge them whiche are ryche in thys world, that they be ready to geue, and glad to distribute: laying vp in store for them selues a good foundacion against the tyme to come, that they maye attayne eternall lyfe. i. Ti. vi.

God is not vnrighteous, that he wil forget your workes and labour that procedeth of loue: which loue ye haue shewed for hys names sake, whiche haue ministred vnto saintes, and yet do minister. Heb. vi.

To do good and to distribute, forget not: for with such sacrifices God is pleased. Heb. xiii

Who so hath this worldes good, and seeth hys brother haue nede, and shutteth vp his compassiō from him, how dwelleth the loue of God in him? i. Joh. iii

Geue almose of thy goodes, and turne neuer thy face from any poore man, and then the face of the lorde shall not be turned away from thee. Tob. iiii

Be merciful after thy power. If thou hast much geue plenteously. If thou hast litle, do thy diligēce gladly to geue of that little: for so gatherest thou thy selfe a good reward in the day of necessitie. Tob. iiii

He that hath pitie vpon the poore, lendeth vnto the lord, and loke what he layeth out, it shal be Pro. xix.

paye

payed hym agayne.

Psal. lxi. Blessed be the man that prouydeth for the sicke and nedy, the Lorde shall delyuer hym in the time of trouble.

¶ Then shall the churchwardens, or some other by them appointed, gather the deuotion of the people, and put the same into the poore mens boxe: and vpon the offring daies appointed, euery man and woman shal pay to the curate the due and accustomed offringes: after whiche done, the Priest shall say.

Let vs pray for the whole state of Christes church militant here in earth.

If there be none almose geuē vnto the poore, thē shall the woordes of accepting our almes be lefte out vnsayd.

ALmightie & euerliuing god, whiche by thy holy Apostle, haste taught vs to make prayers and supplications, and to geue thankes for all men: we humbly beseech thee most mercifully to accept our almose, and to receyue these our prayers which we offer vnto thy deuine maiestie: beseechynge thee to inspire continually the vniuersall churche, with the spirite of truth, vnitie and concorde: and graunt that al they that do confesse thy holy name, may agree in the truth of thy holy word, & lyue in vnitie and godly loue. We beseech thee also to saue and defend al christian Kynges, Princes, and gouernoures, and specially thy seruaūt Elizabeth our Quene, that vnder her we may be godly and quietly governed: & graunt vnto her whole counsaile, and to al that be put in auctoritie vnder her, that thei may truly and indifferently

differently minister iustice, to the punishment of wickednes and vyce, and to the maintenaunce of Goddes true religion and vertue. Geue grace (O heauenly father) to all Bysshoppes, Pastours, and Curates, that they maye both by theyr lyfe and doctrine set forth thy true and lyuely worde, and rightly and duly administer thy holy Sacramentes: and to al thy people geue thy heauenly grace, and especially to thys congregation here present, that with meke hart and due reuerence, they may heare and receaue thy holy worde, truely seruing thee in holynesse and ryghteousnes all the dayes of theyr life. And we most humbly beseche thee of thy goodnesse (O Lord) to comfort and succour al them which in this transitory lyfe be in trouble, sorowe, nede, sickenesse, or anye other aduersitie: Graunt this O father for Jesus Christes sake our only mediatour and aduocate. Amen.

¶ The shall folowe this exhortation, at certayne tymes when the Curate shall see the people negligent to come to the holy Communion.

WE be come together at thys time derely beloued brethren, to feede at the Lordes supper, vnto the whiche in Goddes behalfe I byd you all that be here present, and beseche you for the Lorde Jesus Christes sake, that ye wyll not refuse to come thereto, being so louingly called and bidden of GOD himselfe, ye knowe howe grieuous and vnkynde a thynge it is, when a manne hath prepared a ryche feast, decked his table with

all

all kynde of prouision, so that there lacketh nothynge but the geastes to sit downe, and yet they whiche be called, without anye cause moste vnthankfully refuse to come. Which of you in such a case would not be moued? who would not thinke a great iniury and wronge done vnto him? Wherfore moste dearely beloued in Christ, take ye good hede, least ye withdrawing your selues from this holy supper, prouoke Gods indignation agaynste you. It is an easy matter for a man to say, I wyl not communicate, because I am otherwise letted with worldly busines: but such excuses be not so easely accepted and allowed before God. If anye man say, I am a greuous sinner, and therfore am afrayde to come: wherfore then do you not repent and amend? when GOD calleth you, be you not ashamed to saye you wyll not come? when you shoulde returne to God, will you excuse your self, and say that you be not redye? Consider earnestly with your selues, how lyttle such fayned excuses shall auayle before GOD. They that refused the feast in the Gospell, because they hadde bought a farme, or woulde trye theyr yokes of Oxen, or because they were maryed, were not so excused, but counted vnworthy of the heauenly feast: I for my part am here present, and accordinge vnto myne office, I byd you in the name of God, I call you in Christes behalfe, I exhorte you, as you loue your owne saluation, that ye wyll be partakers of thys holye Communion. And as the sonne of GOD dyd vouchesafe to yeelde vppe hys soule by deathe vppon the Crosse for youre healthy:

euen

euen so it is your duetie to receiue the Communion together in the remembraunce of his death, as he hymselfe commaunded. Nowe yf you wil in no wyse thus doe, consyder wyth youre selues howe great iniury you do vnto God, and howe sore punyshment hãgeth ouer youre heades for the same. And wheras you offende God so sore in refusynge thys holye banquete: I admonyshe, exhorte, and beseche you, that vnto thys vnkindenesse ye wyll not adde any more. Whych thyng ye shal do, yf ye stande by as gasers and lokers on them that do cõmunicate, and be noo partakers of the same youre selues. For what thinge can thys be accoumpted els, then a further contempte and vnkindnes vnto god? Truely it is a greate vnthankefulnesse to say nay when ye be called: but the faulte is muche greater when men stande by, and yet wyl neyther eate nor drincke thys holye Communyon wyth other. I praye you what can thys be els, but euen to haue the misteryes of Chryste in derision? It is sayde vnto all: Take ye and eate. Take and drinke ye all of thys: dooe thys in remembraunce of me. Wyth what face thẽ, or with what countenaunce shall ye heare these wooردes? What wyll thys be els, but a neglectinge, a dispysyng and mockynge of the Testament of Chryst: wherfore, rather thẽ you shoulde so dooe, departe you hence, and geue place to theym that be Godly disposed. But when you departe, I beseech you ponder wyth youre selues from whom you departe: ye departe from the Lordes table, ye departe from your brethren, and from the banquette of most heauenly foode. These thynges yf ye earnestlye consider, ye shall by Gods

grace returne to a better mynde: for the obteining whereof we shal make our humble peticion, while we shall receiue the holy Communion.

And sometyme shalbe sayd this also at the discretyon of the Curate.

DEarelye beloued, forasmuche as oure duetie is to render to almyghty God oure heauenly father mooste heartye thankes, for that he hathe geuen hys sonne oure Sauyoure Jesus Chryste not onely to dye for vs, but also to be oure spyrytuall foode and sustenaunce, as it is declared vnto vs aswell by Gods worde, as by the holye Sacramentes of hys blessed body and bloude, the whych beyng so comfortable a thinge to them whyche receiue it worthelye, and so daungerous to thē that wyll presume to receiue it vnworthelye: My duetye is to exhorte you to consyder the dignitie of the holye mysterye, and the great peryll of the vnworthy receiuyng thereof, and soo to searche and examyne your owne consciences, as you shoulde come holye and cleane to a mosse godlye and heauenlye feaste, so that in no wyse you come, but in the maryage garment, required of God in holye Scrypture: and so come and be receyued as worthy partakers of suche a heauenly table. The waye and meanes thereto is: Fyrste to examyne youre liues and conuersacion by the rule of Gods commaundementes, and wherinsoeuer ye shall perceyue youre selues to haue offended, eyther by wyll, woorde or dede, there be wayle our owne synnefull lyues confesse youre selues to almyghty God with full

full purpose of amendement of lyfe. And yf ye shall perceyue your offences to be suche as be not onelye agaynst God, but also agaynst your neyghbours: then ye shal reconcyle youre selues vnto theym, redy to make restitutyon & satisfaction accordinge to the vttermost of your powers, for al iniuryes and wronges done by you to anye other, & lykewyse beyng redie to forgeue other that haue offended you, as you would haue forgeuenes of your offences at gods hande: for otherwise the receyuing of the holye Communion, doeth nothinge els but encrease your dampnation. And because it is requisite that no man shoulde comme to the holye Communion, but wyth a ful truste in Gods mercye, and wyth a quiete conscience: therefore yf there be anye of you whyche by the meanes aforesaid can not quiet his owne conscience: but requireth further comfort or counsell: then let him comme to me, or some other discrete and learned minister of gods word, & opē his griefe, that he maie receyue suche goostely counsayle, aduise, & comforte, as his conscience maye be relieued: and that by the ministerye of Gods word he maie receyue comforte and the benefite of absolution to the quietinge of his conscience, and auoydynge of al scruple and doubtfulnesse.

Then shall the priest say this exhortacion.

DEerely beloued in the lord: ye that mind to com to the holi communiō of the bodi and bloud of our sauiour christ must cōsider what S. Paule writeth to the corinthians: how he exhorteth al persons diligentlye to trye & examine themselues, before they presume to eate of that bread, and drynke of that cup,

for as the benefyte is greate, yf wyth a truely penitente heart and lyuely fayth, we receyue that holy sacramente, for then we spiritually eate the fleashe of Chryste, and drynke his blonde, then we dwel in Chryste, and Chryste in vs, we be one with Christ, and Chryst with vs: so is the daunger great: if we receyue the same vnworthelye. For then we be giltye of the bodye and blonde of Chryst our sauioure. We eate and drinke our own damnation, not consyderynge the Lordes bodye. We kyndle Goddes wrathe agaynste vs, wee prouoke hym to plage vs wyth diuers diseases and sundrie kindes of death. Therefore yf anye of you be a blasphemer of God, and hinderer or slaunderer of his woorde, an adulterer, or be in malice or enuye, or in anye other greuous crime, bewayle youre synnes, and come not to this holye Table, least after the takynge of that holye Sacramente, the deuyl enter into you, as he entred into Judas, and fyll you full of all iniquities, and bring you to destruction both of body and soule. Judge therefore youre selues (brethren) that ye be not Judged of the lord. Repent you trulie for your synnes past, haue a lyuelye and stedfast faythe in Chryste our sauyour. Amend your lyues, and be in perfecte charitye wyth al men, so shal ye be mete partakers of those holye mysteryes. And aboue all thynges ye muste geue moste humble and heartye thankes to god the father, the sonne, and the holye ghost, for the redemption of the worlde, bi the death and passion of our Sauyour Chryst both God and man: who did humble him selfe, euen to the deathe vpon the Crosse for vs miserable sinners, which lai

in

in darkenes and shadowe of deathe, that he myght make vs the chyldren of God, and exalt vs to euerlasting lyfe. And to thend that we shoulde alwaye remember the exceedinge great loue of our Master and onelye Sauiour Jesu Christe, thus dyeng for vs, and the innumerable benefytes (whych by hys precious bloudeshedding) he hath obtayned to vs, he hath instituted and ordained holy misteryes, as pledges of his loue, and continuall remembraunce of his death, to our great and endlesse comfort. To him therfore wyth the father and the holye ghost, let vs geue (as we are moste bounden) continuall thankes: submittynge oure selues wholye to his holy wyll and pleasure, and studying to serue him in true holynesse and ryghteousnesse all the dayes of our lyfe. Amen.

Then shal the Priest saye to them that come to receiue the holye Communion.

YOu that do truely and earnestly repent you of your sinnes, & be in loue and charitie wyth your neighbours and entende to leade a newe lyfe, folowynge the commaundementes of God, and walking from henceforth in his holie wayes: Draw nere, and take this holy Sacramente to youre comfort, make your humble confession to almyghty God before this congregacion here gathered together in his holi name, mekelye knelynge vpon your knees.

Then shall thys generall confession bee made, in the name of all those that are mynded to receyue the holye Communyon, eyther by one of theym, or els by one of

the Mynysters, or by the Priest him selfe, all kneelynge humblye vpon theyr knees.



Almyghty God, father of our Lord Iesus Christe, maker of al thinges iudge of all mē, we knowledge and bewayle our manifolde sinnes and wickednesse, whiche we from tyme to time most greuously haue cōmitted by thoughte, worde, & dede, agaynst thy diuine Maiestie: prouokinge moste iustely thy wrath and indignacion againste vs: we do earnestly repent, & be heartely sorye for these our misdoynges: the remembraunce of them is greuous vnto vs, the burthen of theym is intollerable: haue mercy vpon vs haue mercy vpon vs, moste mercifull father, for thy sonne our Lorde Iesus Christes sake: forgeue vs al that is past, and graunte that we maie euer here after, serue and please thee in newenesse of lyfe, to the honour and glorie of thy name: Through Iesus our Lorde. Amen.

Then shall the Priest or the Bishop beyng present stand vp, and turning him selfe to the people, saye thus.

Almyghtye God our heauenly father, who of his greate merci hath promysed forgeuenes of synnes, to all men which wyth hearty repentaunce and true faythe turne vnto him: haue mercye vpon you, pardon and deliuer you from al your synnes, confirme and strengthe you in all goodnes and bringe you to euerlastyng life: through Iesus Christe our Lorde, Amen.

Then

Then shal the priest also saye.

Heare what comfortable wordes our Sauiour Christ sayth to all that truely turne to him. Come vnto me all that trauayle and be heauye laden, & I shall refreshe you, so God loued the worlde that he gaue his onelye begotten sonne, to thende that all that beleue in him shoulde not perysh, but haue lyfe euerlasting.

Heare what sayncte Paule sayeth. This is a true sayinge, and worthye of all men to be receyued that Jesus Christ came into ỹ world to saue sinners.

Heare also what sayncte John sayeth. If anie man synne, we haue an aduocate wyth the father, Jesus Christe the ryghteous, and he is the propiciation for our synnes.

After the whyche the Priestе shall procede sayinge.

Lyfte vp your heartes.

Answere.

We lyft them vp vnto the Lorde.

Priestе.

Let vs geue thankes vnto our Lorde God.

Answere.

It is mete and ryghte so to do.

Priestе.

It is verye meete, ryghte, and our bounden duetye that we shoulde at all tymes and in all places, geue thankes vnto thee O Lorde holye father, almyghtye euerlasting God.

Here shall folowe the proper Preface accordynge to the tyme, yf ther be anye specialtye appoynted, or els immediatlye, shall folowe. Therewyth Angels, &c.

Upon Chrystmas daye, and seuen dayes after.

BEcause thou diddest geue Jesus Chryste thine Bonelye sonne, to bee borne as thys daye for vs, who by the operacion of the holye ghoste was made verye manne of the substaunce of the virgin Marye his mother, and that wythoute spotte of synne, to make vs cleane frome all synne. Therefore. &c.

Upon Easter day, and seuen dayes after.

BUt chiefely are we bound to prayse the for the gloryous resurrection of thy son Jesus Chryst our Lord: for he is the very Paschal lãbe, whiche was offered for vs, and hath taken awaye the synne of the world, who by his death hath destroyed death, and by his rysynge to lyfe agayne, hath restored to vs euerlastyage lyfe. Therefore wyth. &c.

Upon the Ascencion daye, and seuen dayes after.

THroughe thy most deare beloued sonne, Jesus Christe our Lorde: who after his moste glorious resurrection, manifestly appeared to all his apostles, and in their syghte ascended vp into heauen to prepare a place for vs. that where he is, thyther myghte we also ascende, and raigne wyth him in glorye. Therefore with. &c.

Upon

Upon Whitsondaye, and seuen dayes after.

THrough Jesus Christ our Lorde, according to whose moste true promyse the holye Ghost came downe this daye frome heauen, wyth a sodayne greate sounde as it had beene a myghtye wynde, in the lykenesse of fyrye tongues, lyghtenynge vppon the Apostles, to teache theym and to leade theym to all trueth, geuynge theim bothe the gyfte of diuers languages, and also boldenes with feruente zeale, constantlye to preache the Ghospell vnto all nacions, whereby we are broughte oute of darkenesse and errour, into the cleare lyghte and trewe knowledge of thee, and of thy sonne Jesus Chryste. Therefore wyth. &c.

Upon the feaste of Trinitye onelye.

IT is verimete, right, and our bounde duety, that we should at all times, and in al places geue thanckes to thee, O Lord, almyghty and euerlastyng god whych arte one God, one lord, not one onlie person, but thre persons in one substaunce: for that which we beleue of the glorie of the father, the same we beleue of the sonne and of the holy ghoste, wythout anye difference or inequalitie. Therefore wyth. &c.

After whyche preface shall folowe immediatly.

THerefore with Angels and Archangelles, and wyth al the companye of heauen, we laud & magnifye thy gloryous name, euermore praysing the, and

sayinge

saynge: Holy, Holy, Holy, Lord God of hostes heauen and earth are full of thy glory, glory bee to the O Lorde most hygh.

Then shall the prieste, kneelyng downe at Gods borde saye in the name of all them that shall receyue the Communion, this prayer folowynge.

WEe doe not presume to come to this thy table (O mercifull lord) trustyng in our owen righteousnes, but in thi manifold and greate mercies: we be not worthy so much as to gather vp the crumes vnder thy table, but thou art the same lord, whose propertye is alwayes to haue mercye: graunt vs therfore (gracious lorde) so to eate the flesh of thy deare sonne Jesus Christ, and to drincke his bloud, that our sinneful bodyes maye be made cleane by his body, and our soules washed throughe his most precious bloude: and that we maye euermore dwel in him, and he in vs. Amen.

Then the priest standing vp, shall say as foloweth.

ALmyghtye God our heauenly father, whiche of thy tender mercy diddest geue thine onelye sonne Jesus Christe, to suffer death vpon the crosse for our redemptyon, who made there by hys one oblacion of him selfe, once offered, a full, perfecte, and sufficient sacrifice, oblacion, and satisfaction for the synnes of the whole worlde: and didde institute, and in his holie ghospell commaunde vs, to continue a perpetuall memorye of that hys precious

cious deathe vntill his comminge agayne. Heare vs O mercifull father we beseche thee: and graunt that we receyuinge these thy creatures of bread & wyne, accordynge to thy sonne oure sauioure Iesu Christes holie institucion, in remembraunce of his death and passion, maye be partakers of his moste blessed body and bloud: who in the same night that he was betrayed, tooke breade, and when he hadde geuen thankes, he brake it and gaue it to his disciples, sayinge. Take, eate, this is my bodye whych is geuen for you. Do this in remembraunce of me. Lykewyse after supper, he toke the cup, and when he had geuen thankes, he gaue it to theym, sayinge Drynke ye all of this, for this is my bloude of the newe Testamente, whych is shedde for you and for manye, for remission of synnes: do this as oft as ye shall drynke it, in remembraunce of me.

Then shall the Mynister firste receyue the Communion in bothe kyndes him selfe, and next delyuer it to other Ministers, yf anye be there presente (that they may helpe the chyefe Mynister) and after to the people in theyr handes knelinge. And when he deliuereth the breade he shal saye.

The bodye of our Lorde Iesus Christ, whiche was geuen for thee, preserue thy bodye and soule into euerlastinge lyfe: and take and eate this in remembraunce that Christe dyed for thee, and feede on him in thy hearte by faithe, wyth thankes geuinge.

And the Mynister that delyuereth the cuppe, shal saye,

The bloude of oure Lorde Jesus Christ whyche was shed for thee, preserue thy body and soule into euerlasting lyfe: and drynke this in remembraunce that Christes bloude was shedde for thee, and bee thankefull.

Then shall the Priest say the Lordes prayer, the people repeating after him euerye peticion.

After shalbe sayde as foloweth.



Lorde and heauenly father, we thy humble seruauntes, entierly desyre thy fatherly goodnes, mercifullie to accepte this our sacrifice of prayse & thankes geuing: most humbly beseechinge thee to graunte, that by the merytes and death of thy sonne Jesus Christ, and throughe fayth in his bloude, we and al thy whole churche, may obtayne remission of our synnes, and all other benefites of his Passion. And here we offer and present vnto thee, O lorde, our selues, oure soules and bodies, to be a reasonable, holy, and liue lye Sacrifyce vnto thee, humblye beseechynge the that al we whyche be partakers of this holy Communion, maye be fulfylled wyth thy grace and heauenlye benediction. And althoughe we be vnworthye, throughe our manifolde synnes, to offer vnto thee anye sacrifice: yet wee beseche thee to accepte this oure bounden duetye and seruice, not weyghynge our merytes, but pardonynge oure offences, through Jesus Christe our Lorde: by whome and wyth whom, in the vnity of the holye ghoste, al honour and glory be vnto thee O father almyghtye, worlde wythout ende, Amen.

Or this.

Almyghty and euerliuing God, we most hartelye thanke the, for that thou doest vouchsafe to fede vs, whyche haue duelie receyued these holye misteryes, wyth the spirituall foode of the moste precyous bodye and bloude of thy sonne our sauiour Jesus Chriſte, and doest assure vs thereby of thy fauour and goodnesse towarde vs, and that we be verye membres incorporate in thy misticall bodye, whych is the blessed companye of al faythful people, and bee also heyres throughe hope of thy euerlastinge kingdome, by the merytes of the moste precious deathe and passion of thy deare sonne: we nowe moste humble beseche thee, O heauenlye father so to assiste vs wyth thy grace, that wee maye continue in that holye felowshyppe, and do al such good workes as thou hast prepared for vs to walk in, throughe Jesus Chryste oure Lord: to whome wyth thee and the holye ghoste, be al honoure and glorye, woorlde wythoute ende. Amen.

Then shalbe sayde or songe.



Glori be to god on high. And in erth peace, good wil towards men. We praise the, we blesse the, we worship the. we glorifye the, we geue thankes to the for thi great glori. O lord god heauenly kyng. God the father almyghty. O Lord, the onely begotten sonne Jesu Chryst: O Lorde God, Lambe of God, sonne of the father

father, that takest awaye the synnes of the worlde, haue mercye vpon vs: Thou that takest awaie the synnes of the worlde, haue mercie vppon vs: Thou that takest awaie the synnes of the worlde: receiue our praier. Thou that sittest at the righte hande of god the father haue mercy vpon vs: for thou onelie arte holye: Thou onely art the Lorde: Thou onely (O Chryst) wyth the holy ghoste arte most high in the glorye of God the father. Amen.

Then the priest or the bishop, yf he bee present, shall let them departe wyth this blessing.

The peace of GOD whyche passeth all vnderstandynge, kepe your heartes and myndes in the knoweledge and loue of God, and of hys sonne Jesu Chryste our Lorde: and the blessinge of God almyghtye, the father, the sonne, and the holye ghoste be amongest you, and remaine with you alwayes. Amen.

Collectes to be sayde after the Offertorye, when there is no communion, euery such day one. And the same mai be sayde also, as often as occasion shal serue after the collectes either of Morninge and Euening praier, communion, or Letanye, by the discretion of the minister.

Assist vs mercifully, O Lord in these our supplications and prayers, & dispose the wai of thi seruaūts, toward the attainemēt of euerlasting saluacion: that amonge al the chaunges & chaunces of this mortal life, thei mai euer be defended by thy most gracious and readye helpe: through Chryste our Lorde. Amen.

O Almighty Lord and euerliuing god, vouchsafe we beseche the, to directe, sanctifye, and gouerne both our hartes and bodyes, in the wayes of thy lawes, and in the workes of thy commaundementes: that through thi moste myghtye protection, bothe here and euer, wee maye be preserued in bodye and soule: through our Lord and sauiour Jesus Chryst. Amen.

GRaunt we beseche the almyghtye God, that the wordes whych we haue heard this daye with our outwarde eares, maye through thy grace be so grafted inwardlye in our heartes, that they maye bringe forth in vs, the fruite of good liuynge, to the honour and prayse of thy name: thorowe Jesus Chryst our Lorde. Amen.

PReuent vs O Lorde in all our doynges, wyth thy mooste gracious fauoure, and further vs wyth thy continuall helpe, that in all oure workes begon, contynued and ended in thee: wee maye glorifye thy holye name, and fynallye by thy mercye obtayne euerlastynge lyfe: through Jesus Chryst our Lorde. Amen.

ALmyghty God, the fountayne of al wysedome whych knowest our necessities before we aske & our ignorance in askynge: we beseche thee to haue compassion vppon oure infirmities, and those thynges whych for oure vnworthynesse wee dare not, and for oure blyndenes we cannot aske vouche

vouchesafe to geue vs for the worthynesse of thy sonne Iesus Christe our Lorde. Amen.

ALmyghty god, which hast promysed to heare the petitions of theim that aske in thy sonnes name: we beseech thee, mercyfullye to enclyne thyne eares to vs that haue made nowe our prayers and supplycacyons vnto thee: and graunt that those thynges whych we faythfullye asked accordyng to thy wyll, maye effectually be obtayned, to the releefe of our necessitie, and to the setting forthe of thy glorye: through Iesus Christe oure Lorde. Amen.

Upon the holy dayes, yf there be no Communion, shall be sayde that is appoynted at the Communion, vntyll the ende of the Homely, concludinge wyth the generall prayer, for the whole state of Christes Church, militant here in earth, and one or moe of these Collectes before rehearsed, as occasion shall serue.

And there shalbe no celebracion of the Lordes supper except ther be a good number to communicate: with the priest, accordynge to hys discretion.

And yf there be not aboue twenty persons in the Paryshe of discretion to receiue the Communion: yet there shalbe no Communion, except foure or three at the least cōmunicate with the priest. And in Cathedrall and collegiate churches where bee manye Prestes and deacons they shall all receiue the Communyon with the Minister euery Sonday at the least, excepte they haue a reasonable cause to the Contrarye.

And to take awaye the superstition which any person hath or myghte haue in the breade and wyne, it shal suffyce that the bread be such, as is vsual to be eaten at the table wyth other meates, but the best and purest wheat breade, that conueniently maye be gotten. And yf any of the

the breade or wyne remayne, the Curate shall haue it to hys owne vse.

The breade and wine for the Communion, shall be prouyded by the curate and the churche wardens, at the charges of the paryshe, and the paryshe shalbe discharged of such summes of money, or other duetyes, whyche hetherto they haue paide for the same, by order of theyr houses euery Sundaye.

And note, that euery paryshyoner shall communycate, at the least three times in the yeare: of whych Easter to be one, and shall also receyue the Sacramentes, & other rightes accordynge to the order in thys boke appoynted. And yearely at Easter, euerye paryshyoner shall recken with his person, vycar, or curate, or his, or theyr deputie or deputies, & pay to thē or him, al ecclesiasticall duetyes, accustomably due, then and at that tyme to be payde.

¶ The Mynistration of Baptysme, to be vsed in the Churche.



It appeareth by auncyent wryters that the Sacramente of Baptisme in the olde time, was not commonlye ministred, but at two tymes in the yeare: at Easter, and Whytsontide. At which tymes it was openly mynistred, in the presence of all the congregation: whych custome (now being growen out of vse) although it cannot for many considerations be well restored agayne, yet it is thoughte good to folowe the same as nere as conueniently maye be: wherefore the people are to be admonyshed, that it is moste conuenyente that Baptysme shoulde not be ministred but vpon Sundayes, and other holye dayes, when the most number of people may come together, aswell for that the congregation there present maye testifye the receiuinge of theym that be newly Baptised into the number of Christes Churche, as also because in the Baptisme of infantes, euerye man present may be put in remembraunce of hys owne profession made to God in hys Baptisme.

For whiche cause also it is expediente that Baptisme be ministred in the Englyshe tongue. Neuertheless (if necessitie so require) children may at all tymes be Baptysed at home.

Publyque

Publique Baptisme.

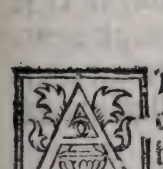
When there are chyldren to be baptised vpō the Sondai or holy day, the parentes shal geue knowlege ouernight or in the morning, afore the beginning of morning prayer, to the curat, and thē the Godfathers and Godmothers and people wyth the chyldren muste be redy at the Font, either immediatly after the last lesson at Morning prayer or els immediatly after the last lessō at Euening prayer as the curate by his discretion shal appoynt. And then standing there, the Priest shal aske whether the chyldren be Baptised or no. If they aunswere no. Then shall the priest saye thus.



Derely beloued, for asmuch as al men be conceyued and borne in synne, and that our Sauioure Christ sayeth, none can enter into the kyngdom of God (except he be regenerate, and borne a newe of water and the holye ghost:) I beseech you to cal vpon God the father, through our lorde Jesus Christ that of his bounteous mercye, he wyll graunte to these chyldren, that thinge whyche by nature they can not haue, that they maye be baptised with water and the holy ghost, and receyued into Christes holy Church, and be made lyuelye membres of the same.

Then the priest shall saye.

Let vs praye.



Almyghtie and euerlasting god, whiche of thy greate mercie didst saue Noe and his familye in the arke, from perishinge by water: and also dydst safelye leade the chyldren of Israell thy people throughe the

red Sea, figured thereby thy holie Baptisme, and by the Baptysme of thy well beloued sonne Jesus Chryst, diddest sanctifye the floude Jordan and all other waters, to the mysticall washynge awaye of synne: We beseche the for thy infinite mercyes, that thou wilt mercifully loke vpon these childzen sanctifye them and washe thē wyth thy holy ghost, that they beinge deliuered from thy wzath, may be receyued into the Arke of Chrystes church, & beynge stedfast in fayth, ioyfull thzough hope, and roted in charity, may so passe the waues of this troublesom wozlde, that fynallie they maye come to the land of euerlasting life, ther to raygne wt thee, wozld without ende, thzough Jesus Chryst our lozde. Amen.

ALmyghtye and immoztall God, the ayde of al that neede, the helpe of all that flee to thee for succoure, the lyfe of theim that beleue, and the resurrection of the dead: We call vpon the for these infantes, that they commynge to thy holye Baptisme maye receyue remission of theyr synnes by spirituall regeneration. Receyue them (O Lozde) as thou haste promised by thy well beloued sonne, sayinge: Aske and you shall haue, seke and you shall fynde, knocke and it shall bee opened vnto you. So geue nowe vnto vs that aske. Lette vs that seeke fynde. Open the gate vnto vs that knocke, that these infantes maye enioye the euerlastinge benediction of thy heauenlye washinge, and maie come to the eternall kyngdome, whych thou hast promised by Chryst our Lozde. Amen.

Then shal the prieste say: heare the wordes of the ghospel wzytten by sayncte Marke in the tenth Chapter.

At

AT a certayne tyme they brought chyldren vnto Chryſt that he ſhould touche them, and his diſciples rebuked thoſe that broughte theym. But when Jeſus ſaw it, he was diſpleſed, and ſaid vnto them: ſuffre litle chyldren to come vnto mee, & forbyd them not, for to ſuche belongeth the kyngedome of god. Verelye I ſaye vnto you, whoſoeuer doeth not receyue the kyngdome of god, as a lytle chylde, he ſhall not enter therein. And when he had taken theym vp in his armes, he putte his handes vpon them and bleſſed them.

After the Goſpel is red, the Miniſter ſhal make this breife exhortacion vpon the wordes of the Goſpel.

BRendes, you heare in this Goſpel the woords of our Sauiour Chryſt, that he commaũded the chyldrẽ to be brought vnto him: Howe he blamed thoſe that wold haue kept them from him: How he exhorted al men to folowe theyr innocencye you perceyue how by his outwarde geſture and dede, he declared his good wyll toward them. For he embraced them in his armes, he layde his handes vpon them, and bleſſed theym: doubt ye not therefore, but earneſtlie beleue, that he wyll lykewyſe fauourably receiue theſe preſent infantes, that he wil embrace theym wyth the armes of his mercye, that he wyll geue vnto theym the bleſſynge of eternall lyfe, and make theym partakers of his euerlaſtynge kyngdome. Wherefore we beyng thus perſwaded of the good wyll of oure heauenlye father towarde theſe infantes declared by his ſonne Jeſus Chryſt, and nothynge doubtynge but that he fauourablye

alloweth this charitable woorke of oures in bryngyng these chyldren to his holie Baptisme, lette vs faythfullye and deuoutly geue thankes vnto him, and saye.

ALmyghtye and euerlastinge God, heauenlye father, wee geue the humble thankes, that thou hast vouchsaued to call vs to the knowledge of thy grace and faythe in thee: encrease this knoweledge, and confirme this faythe in vs euermore: Geue thy holye spyryte to these infantes, that thei maye be borne agayne, and be made heyres of euerlastinge saluation, throughe our Lorde Jesus Christ who lyueth and reygneth wyth the and the holye spirite, nowe and euer. Amen.

Then the Priest shall speake vnto the Godfathers and Godmothers on this wyse.

WElbeloued frends, ye haue brought these chyldren here to be Baptised: ye haue prayed that our Lorde Jesus Christ woulde vouchsafe to receyue them, to laie his handes vpon theym, to blesse theym, to release theym of theyr synnes, to geue theym the kyngedome of heauen, and euerlastinge lyfe: ye haue heard also that oure Lorde Jesus Christe hathe promised in his Gospell to graunte all these thynges that ye haue prayed for, whyche promyse he for his part wyl moste surelie kepe, and performe: wherefore after thys promyse made by Christe, these infantes muste also faythfullye for theyr part promyse by you that be theyr suertyes, that they wyl forsake th deuyll and all his woorkes, and constantly

ſtantlye beleue Gods holye woꝛde, and obediently kepe his commaundentes.

Then ſhall the pꝛieſte demaunde of the Godfathers and Godmothers theſe queſtions folowynge.

Doeſt thou forſake the Deuill and al his woꝛkes the vayne pompe and glorye of the woꝛlde, with al couetous deſires of the ſame, the carnall deſyres of the fleſh, ſo that thou wylte not folow noꝛ be led by them?

Aunſwere.

I forſake them all.

Miniſter.

Doeſt thou beleue in God the father almighty, maker of heauen and earthe. And in Jeſus Chriſte his onelye begotten ſonne oure Loꝛde, and that he was conceyued by the holy ghoſte, boꝛne of the virgyn Mary: that he ſuffered vnder Põcious Pilate was crucified deade and buryed: that hee wente downe into hel, and alſo dyd ryſe agayne the thyꝛd daye: that he aſcended into heauen, and ſitteth at the righte hande of God the father almyghtye: and frome thence ſhal comme agayne at the ende of the woꝛlde, to iudge the quycke and the deade. And doeſt thou beleue in the holie ghoſte. The holy Catholique Churche. The Communion of Sainctes The remiſſion of ſynnes, the Reſurrection of the fleſhe, and euerlaſtyng lyfe after deaty?

Aunſwere.

All this I ſtedfaſtlye beleue.

Miniſter.

Wylte thou be Baptyſed in thys faythe.

Aunſwere.

That is my deſyre.

Then the pꝛieſt ſhall ſaye.

O Mercifull God graunt that the olde Adam in these childzen maye be so buryed, that the newe man may be raised vp in them. Amen.

Graunte that all carnall affections maye dye in theym and that all thynges belongynge to the spirite maye lyue and growe in them. Amen.

Graunte that they may haue power & strength to haue victorye, and to triumphe agaynste the deuyll, the worlde and the flesh. Amen.

Grauut that whosoeuer is here dedicated to the by our office & ministery, may also be endued with heauenlye vertues, & euerlastingly rewarded thorowe thy mercy, O blessed lord god, who doest liue & gouerne al thynges world without ende. Amen.

ALmyghtye euerliuing God, whose most derelye beloued son Jesus Chryst, for the forgeuenes of our sinnes, did shed out of his most precious side bothe water and bloude, and gaue commaundement to his disciples that thei shoulde goe teache all nacyons, and baptise theym in the name of the father, the sonne, and of the holye ghoste: Regarde we beseche the, the supplications of thy congregacion, and graunte that all thy seruauntes whyche shalbe baptised in this water, may receiue the fulnesse of thy grace and euer remayne in the number of thy faythful and elect chyldzen, through Jesus Chryst our lorde.

Then the priest shal take the child in his hands, and aske the name: and namynge the chylde shal dyp it in the water, so it be discretly and warely done: sayinge.

N. I Baptyse thee in the name of the father, and of the sonne, and of the holy ghost. Amen.

And

And yf the chylde be weake, it shall suffice to power water vpon it, sayinge the forsayde wordes.

N. I Baptise the in the name of the father, and of the Sonne, and of the holye Ghost. Amen.

Then the prieste shall make a crosse vppon the chyldes forehead, sayinge.



E receiue this child into the congregacion of Chrystes flocke, and doe signe him wyth the signe of the crosse in token that here after he shal not be ashamed to confesse the faith of Christ crucifyed, and manfullye to fyghte vnder his banner agaynst synne, the worlde, and the deuyl: and to continue Chrystes faythful souldiour and seruaunt, vnto his liues ende. Amen.

Then shall the priest saye.

SEynge nowe dearelye beloued brethren, that these chyldren bee regenerate and grafted into the bodye of Chrystes congregacyon: let vs geue thankes vnto God for these benefyts, & with one accorde make our prayers vnto almighty god that they may leade the rest of theyr life, according to this begynnynge.

Then shalbe sayde.

Our father wyche arte in heauen, &c.

Then shal the priest saye.



E yelde the heartye thankes moste mercifull father, that it hathe pleased thee to regenerate this infant wyth thy holye spirite to receyue hym for thine owne child by adopcion, and to incorporate hym into thy holye congregacion. And humbly we beseech the to graunt

he being dead vnto sinne, & liuing vnto ryghteousnes and beyng buryed wyth Chryste in his deathe maye crucifie the olde man, and vtterly abolysh the whole bodye of synne, that as he is made partaker of the death of thy sonne, so he maye be partaker of his resurrection. So that finallye with the residue of thy holy congregacion, he may be inheritoure of thyne euerlasting kyngdome: thrroughe Chryst our Lorde. Amen.

At the last ende, the prieste callynge the Godfathers and Godmothers together, shall saye thys shorte exhortacion folowynge.

FOrasmuche as these childzen haue promised by you to forsake the deuyll and all his workes, to beleue in God, and to serue him: you must remẽbre that it is youre partes and duetyes to see that these infantes be taughte so soone as they shall bee hable, to lerne what a solemne bowe, promise, and profession they haue made by you, and that they maye knowe these thynges the better, ye shall call vpon them to heare sermons: And chiefelie ye shall prouide that they may learne the Crede, the Lords prayer, and the tenne Commaundementes in the englysh tong, and al other thyngs which a christen mã oughte to knowe & beleue, to his soule healthe: & that these chyldzen may be vertuously brroughte vp to lede a godly and Chrysten lyfe, remembrryng alwaye that Baptisme doth represent vnto vs our profession, whiche is to folowe the example of oure sauiour Chryste and to be made lyke vnto him: that as he died and rose agayne for vs, soo shoulde wee whych are Baptised dye from synne, & ryse agayne vnto ryghteousnesse, continuallye mortifynge all oure euyll and corrupte affectyons, and dayly proceedynge in all vertue and godlynes of lyuinge.

The

The Minister shal commaund that the chyldren be brought to the Bishop to be confirmed of him, so sone as they can saye in theyr vulgare tongue, the articles of the faith the Lordes prayer, and the ten Commaundementes, and be further instructed in the Cathechysme sette forthe for that purpose, accordingely as it is there expressed.

¶ Of theym that bee Baptysed in pryuate houses in tyme of necessitye.

The Pastoures and Curates shall oft admonish the people, that they deferre not the Baptisme of infantes anye longer then the Sunday, or other holye daye nexte after the chylde be borne vnlesse vpon a greate and reasonable cause delared to the Curate, and by hym approued.

And also they shall warne them, that wythout greate cause and necessitye, they Baptyse not chyldren a thome in theyr houses. And when great nede shall compel them so to doe, that then they minister it on thys fashyon.

Fyrste let theym that be presente cal vpon God for hys grace, and saye the Lords prayer, if the tyme wyl suffer. And then on of them shall name the chylde, and dyp him in the water, or powre water vppon him, sayinge these wordes.

I Baptyse the, in the name of the father, and of the sonne, and of the holye Ghoste. Amen.

And let them not doubt, but that the chylde so Baptysed is lawfully and sufficientlye baptised, and oughte not to bee baptised agayne in the Churche. But yet neuertheless, if the chyld whych is after this sorte Baptised, do afterwarde lyue: it is expedient that he be brought into the Churche, to the entente the preest may examyn and trye, whether the chylde be lawefullye baptised or no. And yf those that bryngе any chylde to the churche do aunswere that he is alreadie baptised, then shall the preest examine them further,

By

By whom the chylde was Baptiſed.
Who was preſent when the childe was Baptiſed.
Whether they called vpō God for grace and ſuccoure in that neceſſitie.
With what thinge, or what matter they dydde Baptiſe the chylde.
With what wordes the chylde was Baptiſed?
Whether they thinke the chylde to be lawfully and perfectly Baptiſed.

And yf the Miniſter ſhall proue by the aunſweres of ſuch as brought the chylde, that al thynges were done as they oughte to be: Then ſhal not he Chriſten the chyld again but ſhal receyue him as one of the flocke of the true chriſtian people, ſayinge thus.

I Certifye you, that in this caſe ye haue done well and accordynge vnto due order concerning the baptiſing of this childe, which being borne in orygynal ſinne, and in the wrath of god, is nowe by the lauer of regeneracion in Baptiſme, receyued into the number of the chyldrē of God, and heyres of euerlaſtinge lyfe: for oure Lorde Jeſus Chriſte doeſt not denye his grace and mercy vnto ſuche infantes, but moſte louyngly doth call them vnto hym, as the holye Gholpell doeth wytneſſe to our comforte, on this wyſe.

AT a certayne tyme they broughte chyldren vnto Chriſte that he ſhould touche theym, and his diſciples rebuked thoſe that broughte theym. But when Jeſus ſawe it, he was diſpleaſed and ſayde vnto them: ſuffer lytle chyldren to come vnto me, and forbid

forbyd them not, for to suche belongeth the kyngedome of God. Verelye I saie vnto you, whosoeuer doeth not receyue the kyngdome of God as a lytle chylde, he shal not enter therein. And when he had taken theym vp in his armes, he putte his handes vpon them and blessed them.

After the gospell is red, the Minister shall make this exhortacion vpon the wordes of the Ghospel.



Frendes, you here in this Ghospell the words of our Sauiour Chryst, that he commaũded the chyldrẽ to be brought vnto hym: Howe he blamed those that woulde haue kept them from him: Howe he exhorted all men to folowe theyr innocencye, ye perceiue howe by his outwarde gesture and dede, he declared his good wyll towarde them. For he embraced theym in his armes, he layde his handes vppon them, and blessed them: doubt ye not therefore, but earnestlye beleue, that he hathe lykewyse fauourablye receiued this present infante, that he hath embraced hym wyth the armes of his mercye, that he hathe geuen vnto him the blessinge of eternal lyfe, and made him partaker of his euerlastyng kyngedome. Wherefore we beyng thus perswaded of the good wyll of our heauenlye father declared by hys sonne Jesus Chryst towardes this infant: Let vs faythfullye and deuoutlie geue thankes vnto him, and saie the prayer which the lord him selfe taught and in declaration of oure faithe, lette vs recite the articles contayned in our Crede.

Here the Minister wyth the Godfathers and Godmothers shall saye.

Oure

Our father whych arte in heauen. &c.

Then shall the priestе demaunde the name of the chylde whyche beyng by the Godfathers and Godmothers pronounced, the Minister shall saye.

Doeste thou in the name of this chylde, forsake the Deuyll and all his woorkes, the vayne pompe and glorye of the worlde, with all the couetous desyres of the same, the carnall desyres of the fleashe, and not to folow and be led by them.

Aunswere.

I forsake theym all.

Minister.

Dooest thou in the name of this chylde professe thys fayth, to beleue in God the father almyghtye maker of heauen and earth. And in Jesus Chryste his onelye begotten sonne oure Lorde: and that he was conceyued by the holy Ghost, borne of the vyrgyn Marie: that he suffered vnder Poncious Pilate, was crucified dead and buried: that he wente downe into hell, and also did rise agayne the thyrd daye: that he ascended into heauen, and sitteth at the ryghte hand of God the father almyghtye: and frome thence he shall comme agayne at the ende of the worlde, to iudge the quycke and the dead. And do you in his name beleue in the holye ghoste. The holye Catholique Churche. The Communion of Saynctes. The remission of synnes, Resurrection and euerlastinge lyfe after deathe.

Aunswere.

Al this I stedfastly beleue.

Let

Let vs praye.

ALmyghtye and euerlastynge God, heauenlye father, we geue the humble thankes, for that thou hast vouchsaued to call vs to the knowledge of thy grace and fayth in thee: encrease thys knowledge and confyrme thys fayth in vs euermore: Geue thy holye spyryte to thys infante, that he beynge borne agayne, and beyng made heire of euerlastynge saluation, throughe oure Lord Jesus Chryst, maye continue thy seruaunte, and attayne thy promyse, throughe the same oure Lorde Jesus Chryst, thy sonne: who lyueth and reygneth wyth the, in the vnitie of the same holye spyryte euerlastinglye. Amen.

Then shall the mynister make thys exhortation to the Godfathers and Godmothers.

FOrasmuch as thys childe hath promised by you to forsake the deuill and all hys workes, to beleue in God, and to serue him: you must remēbre that it is your part & duety to se that thys infāt be taught so sone as he shalbe hable, to lerne what a solemne vow, promisse, & profession he hath made by you: and that he maye knowe theese thinges the better, ye shal cal vppon him to heare sermōs: And chiefelye ye shall prouyde that he maye learne the Crede, the Lordes prayer, and the tenne Commaundementes in the Englyshe tongue, and all other thynges whyche a chrysten manne oughte to knowe and beleue, to hys soule healthe: and that thys chylde maye be vertuouslye broughte vp

vp to leade a godlye and a chrysten lyfe: Remembrynge alwaye that Baptysme dothe represente vnto vs our profession, whyche is to folowe the example of our sauyoure Chryste, and be made lyke vnto him: that as he dyed and rose agayne for vs: so should we whych are baptysed, dye from synne, and ryse agayne vnto ryghteausnes, contynuallye mortifyinge all oure euyll corrupte affections, and dayly procedynge in all vertue and godlynes of liuynge.

And so forth as in Publyque Baptysme.

But yf they whych bring the infantes to the Church, do make an vncertaine aunswere to the preistes questions, and saye that they cannot tell what they thoughte, dyd or sayde in that great feare and trouble of mynde, as oftentimes it chaunceth, then lette the prieste baptise him in fourme aboue wrytten, concerning publique baptism sauyng that at the dyppyng of the chylde in the Font, he shall vse thys fourme of wordes.

¶ If thou be not Baptysed alreadye. N. I Baptyse thee in the name of the father, and of the Sonne, and of the holy Ghoste.

Amen.

Confirmacion:

where in is conteyned a Cathechisme for chyldren.

TO the ende that Confyrmation maye bee ministred to the moore edifiynge of suche as shall receyue it (accordynge vnto S. Paules doctryne. who teacheth that all thynges shoulde bee done in the Churche to the edificatiō of the same) it is thought good that none hereafter shoulde bee confyrmed, but suche as canne saie in theyr mother tongue, the Articles of the laythe, the Lordes prayer, and the ten Commaundementes: and can also aunswere to suche questyons of this shorte Cathechisme, as the Bysshoppe, (or such as he shall appoynte) shall by his discretion appose them in. And this order is moste conuenyente to bee obserued for dyuers consideracions.

Fyrste, because that when chyldren come to the yeares of discretion, and haue learned what theyr Godfathers and Godmothers promysed for theym in Baptisme, they maye then them selues wyth theyr owne mouth, and wyth theyr owne consente openly before the Churche, ratifye and confyrme the same: and also promyse that by the grace of God they wyll euermore endeuour them selues faythfully to obserue and kepe suche thynges, as they by theyr own mouth and confessyon haue assented vnto.

Secondlye, forasmuche as confirmacyon is mynystred to them that be baptised, that by impositiō of handes and prayer, they maye receyue strengthe and defence agaynste all temptacions to synne, and the assaultes of the worlde and the deuyll: it is moste meete to bee ministred when chyldren come to that age that partlye by the frayltye of theyr owne flesh, partly by the assaultes of the worlde & the deuyll, they begynne to be in danger to fal into sundry kindes of synne.

Thyrdelye, for that it is agreable wyth the vsage of the

Churche in tymes past, whereby it was ordeyned that Confyrmacion shoulde be ministred to them that were of perfect age, that they beyng instructed in Christes religion should openlye professe theyr owne fayth and promyse, to be obedyente vnto the wyll of God.

And that no man shal thinke that any detriment shal come to children by deferring of theyr confyrmacion, he shal know for trueth, that it is certayne by Gods worde, that children beynge baptised, haue al thynges necessary for theyr salvacion, and be vndoubtedly saued.

A Cathechysme,

That is to saye, an instructyon to bee learned of euerye chylde, before he be brought to be confyrmed of the Bysshop.

Question.

What is your name.

Answere.

N. or. M.

Question.

Who gaue you thys name.

Answere.

My Godfathers and Godmothers in my Baptisme, wherein I was made a membre of Chryste, the chylde of God, and an inheritoure of the kyngdome of heauen.

Question.

What dyd youre Godfathers and Godmothers then for you.

Answere.

They dydde promyse and bowe thyee thinges in my name. Fyrste that I shoulde forsake the deuill & all his woorckes and pompes, the vanytyes of the wycked woorlde, and all the synnefull lustes of the fleshe. Secondlye that I shoulde beeleue al the articles of the Chrysten faythe. And thyrdlye that I shoulde keepe Gods holye wyll and commaundementes, and walke in the same all the dayes of my lyfe.

Question.

Doest thou not thynke that thou art bounde to beleue and to doo all that they haue promysed for thee.

Aunswere.

YEs verelye. And by Gods helpe so I wyl. And I heartelye thanke oure heauenlye father, that he hathe called me to thys state of saluacion, through Jesus Chryst our sauiour. And I pray god to geue me his grace, that I may continue in the same vnto my lyues ende.

Question.

Rehearse the articles of thy beliefe.

Aunswere.

IBelcue in God the father almighty maker of heauen and of earth. And in Jesus Christe his onlye sonne our lorde. Which was conceyued of the holye ghost, borne of the virgin Marie. Suffred vnder Ponce Pilat was crucifyed, dead. and buried, he descended into hel. The thyrde daye he rose agayne from the dead. He ascended into heauen, and sytteth at the ryghte hande of God the father almyghtye. From thence he shall come to iudge the quycke and the deade. I beleue in the holye ghoostе. The holye Catholyke Churche. The Communion of saynctes. The forgeuenesse of synnes. The resurrectyon of the body and the lyfe euerlastinge. Amen.

Question.

What doest thou chiefelye learne in these articles of thy beliefe?

Aunswere.

Fyrste, I learne to beleue in GOD the father, who hathe made me and all the worlde.

Secondlye, in God the sonne, who hathe redemed me and all mankynde.

Thyrdly in God the holy ghost, who sanctifieth me and all the electe people of of God.

Question.

Question.

You sayd that your Godfathers and Godmothers dyd promyse for you that you shoulde keepe Gods commaundementes. Tell me howe manye there be.

Aunswere.

Tenne.

Question.

Whych be they.

Aunswere.

THe same whiche God spake in the .xx. Chapter of Exodus saying. I am the LORD thy God whiche haue brought thee oute of the lande of Egypt, out of the house of bondage.

i. Thou shalt haue none other Gods but me.

ii. Thou shalte not make to thy selfe anye grauen ymage, nor the lykenesse of anye thynge that is in heauen aboue, or in the earth beneath, nor in the water vnder the earth. Thou shalt not bow downe to them, nor worshipe them: For I the Lorde thy god am a gelous God, and visite the synnes of the fathers vppon the chyldren, vnto the thyrde and fourth generacion of them that hate me, and shewe mercy vnto thousandes in theim that loue me and kepe my commaundementes.

iii. Thou shalt not take the name of the lorde thy GOD in vayne: for the lorde wyll not holde hym gyltlesse that taketh hys name in vayne.

iiii. Remember thou kepe holy the Sabboth day Sixe dayes shalt thou labour and do al ỹ thou hast to do: but the seuenth day is the Sabboth of the Lorde thy god. In it ỹ shalt do no maner of worke thou ꝛ thy sonne, ꝛ thy doughter, thy man seruaũt

and thy mayde seruaunt, thy cattell, & the straunger that is within thy gates: for in sixe dayes the Lorde made heauen and earth, the sea and all that in them is, and rested the seuenth daye. Wherefore the Lorde blessed the seuenth day and halowed it.

v. Honoure thy father and thy mother, that thy dayes maye be longe in the lande which the Lorde thy God geueth thee.

vi. Thou shalt do no murther.

vii. Thou shalt not commit adultery.

viii Thou shalt not steale.

ix. Thou shalte not beare false wytnes agaynste thy neyghbour.

x. Thou shalte not couet thy neyghbours house, thou shalt not couet thy neighbours wyfe, nor hys seruaunte, nor hys mayd, nor hys oxe, nor hys asse nor any thyng that is his.

Question.

What doest thou chiefely learne by these cõmaundementes.

Answere.

I learne two thynges. My duetie towardes god, and my duety towardes my neyghbour.

Question.

What is thy duetye towardes God.

Answere.

My duety towardes God, is to beleue in him, to feare hym, and to loue hym, with al my hart, with all my mynde, with all my soule, and wyth all my strength. To worshyp hym. To geue hym thankes To put my whole trust in hym. To call vpon hym, To honour hys holy name and hys worde, and to serue hym truelye all the dayes of my lyfe.

Questi

Question.

What is thy duetye towardes thy neyghboure?

Aunswere.

My duty towardes my neyghboure is to loue him as my selfe. And to do to all men as I woulde thei shoulde do vnto me. To loue honoure and succoure my father and mother. To honoure and obeye the kynge and his mynisters. To submit my selfe to all my gouernoures, teachers, spirituall pastours and maysters. To ozder my selfe lowly and reuerently to all my betters. To hurte no bodye by wozde noz dede. To bee true and iuste in all my dealynge. To beare no malyce noz hatred in my hearte. To keepe my handes frome pyckynge and stealynge, and my tongue from euyll speakynge, lyinge, and slaunderynge. To keepe my bodye in temperaunce, soberness & chastitie. Not to couet noz delyze other mens goodes. But learne and laboure trueli to get mine owne lyuynge, and to doe my duety in that state of lyfe vnto whyche it shall please God to call me.

Question.

My good childe knowe this, that thou arte not hable to doe these thynges of thy selfe, noz to walke in the commaundementes of GOD, and to serue him, wythout his speciall grace, whyche thou must learne at all tymes to call foz by dylygente prayer. Let me heare therefoze yf thou canst saye the Lozdes prayer.

Aunswere.

OUre father whyche arte in heauen, halowed be thy name. Thy kyngedome comme. Thy wyll bee done in yearthe as it is in heauen. Geue vs thys daye oure dayelye breade.

And forgeue vs our treſpalles, as we forgiue them that treſpalle agaynſte vs. And leade vs not into temptacion. But delyuer vs fromr euyll. Amen.

Queſtion.

What deſyreſt thou of God in this prayer.

Aunſwere.

I deſyre my Lorde God oure heauenlie father, who is the geuer of all goodnes, to ſende his grace vnto me and to all people, that wee maye worſhyp him, ſerue him, and obey hym as we oughte to doe. And I praye vnto GOD that he wyl ſende vs all thynges that bee nedefull bothe for our ſoules and bodyes. And that he wyll bee mercyfull vnto vs, and forgeue vs oure ſynnes, and that it wyll pleaſe him to ſaue and defende vs in all daungers ghoſtly and bodilye. And that he wyll keepe vs frome all ſynne and wyckednelle, and from our ghoſtly enemye, and frome euerlaſtynge deathe. And thys I truſte he wyll doe of his mercye and goodnes, thoroughe oure Lorde Jeſu Chriſte. And therefore I ſaye, Amen. So be it.

So ſone as the chyldren can ſay in theyr mother tongue, the articles of the fayth, the Lords prayer, and the tenne commaundementes: and alſo can aunſwere to ſuch queſtions of this ſhorte Catbechiſme, as the Byſhop (or ſuch as he ſhall appoynte) ſhall by his diſcretion appoſe them in: then ſhall they be brought to the Biſhop by one that ſhalbe his Godfather or Godmother, that euerye chylde maye haue a wytnelle of his confirmation. And the Biſhop ſhall confyrme them on thys wyſe.

Confyr-

Confirmation.

Our helpe is in the name of the Lorde.

Aunswere.

Whyche hathe made both heauen and earth.

Minister.

Blessed is the name of the Lorde.

Aunswere.

Henceforth worlde wythout ende.

Minister.

Lorde heare our prayer.

Aunswere.

And let our crye come to thee.

Let vs praye.

ALmyghtye and euerliuinge God, who haste vouchsafed to regenerate these thy seruauntes by water and the holye ghoste, and haste geuen vnto theym forgeuenesse of all theyr synnes: strengthen them we beseche thee (O Lorde) wyth the holye ghoste the comforter, and daylye encrease in theim thy manyfolde gyftes of grace, the spirite of wysedome and vnderstandinge, the spirte of counsayle & ghostly strength, the spirite of knoweledge and true Godlynes: and fulfyl them (O lorde) wyth the spirite of thy holy feare. Amen.

Then the Bysshoppe shall laye hys hande vpon euerye chylde seuerallye, sayinge.

Defend, O Lorde this chyld with thy heauenly grace, that he maye contynue thyne for euer, & daylye encreale in thy holie spirite more & more, vntyll he come vnto thy euerlastinge kyngedome. Amen.

Then

Then shall the Bysshop saye.



Almyghtie euerlyuyng God, whiche makest vs bothe to wyll, and to doo those thinges that bee good and acceptable vnto thi maiesty: we make our humble supplicacions vnto the, for these chyldren, vpō whom (after the example of the holye apostles) wee haue layde oure handes to certifye theym (by this sygne) of thy fauour and gracious goodnes toward theim: lette thy fatherlye hande we beseche thee, euer bee ouer them: let thy holye spirite euer bee wyth theim, and so leade theym in the knowledge and obedyence of thy worde, that in the ende, they maye obtayne the euerlastynge lyfe through our Lord Jesus Chryst: who wyth thee and the holye ghost lyueth and raigneth one God, worlde wythoute ende. Amen.

Then the Bysshoppe shall blesse the chyldren thus, sayinge.

The blessing of God almightye, the father, the sonne, and the holye ghoste, be vppon you, and remayne wyth you for euer. Amen.

The Curate of euerye paryshe, or some other at hys appoyntemente, shall diligentelye vppon Sondayes and holye dayes halfe an houre beefore Euensonge, openlye in the Churche instructe and examyne so manye chyldren of his paryshe sente vnto hym as the tyme wyll serue, and as he shall thynke conuenyente in some parte of thys Cathechysme.

And all Fathers, Mothers, Maysters, and Dames, shall cause theyr Chyldren, Seruauntes, and Prentises, whych haue not learned theyr Cathechysme, to comme vnto the Church at the tyme appoynted and obediently to heare and be ordered by the Curat, vntill such tyme as they haue

haue learned all that is here appoynted for thē to learne. And when soeuer the Bysshoppe shall geue knowledge for chyldren to be brought afore him to anie conuenient place for theyr confyrmation. Then shall the Curate of euerye parysshe, eyther bryngē or sende in wrytynge, the names of al those chyldren of hys parysshe, whiche canne saye the Articles of theyr faythe, the Lordes prayer, and the tenne commaundementes: and also howe manye of theym can aunswere to the other questions conteyned in this Cathechisme.

And there shal none be admitted to the holye Communion, vntyll suche tyme as he can saye the Cathechysme and be confyrmed.

The fourme of solemnization of Matrimonye.

Fyrste the banes must be asked three seuerall Sundayes or holye dayes in the tyme of seruyce, the people beynge present after the accustomed maner.

And yf the personnes that would be maryed dwell in dyuers parysshes, the banes muste be asked in bothe parisshes: and the Curate of thone parysshe, shall not Solemnyze Matrimonye betwyxt them, wythoute a certificate of the banes beynge thryse askedfrome the Curate of the other parysshe. At the daye appoynted for Solemnization of Matrimonye, the persons to be maryed shal come into the bodye of the Churche wyth theyr frendes and neighbours, and there the Preist shall thus saye.

Dearelye



Dearelie beloued frends, we are gathered together here in the syght of God, and in the face of his congregacion, to ioyne together this manne and this woman in holye matrimonye, whiche is an honourable estate instituted of God in Paradyse, in the tyme of mannes innocencye: signifyinge vnto vs the mistical vnyon, that is betwyxte Chryste and his Church: which holye estate Christ adorned and beutified with his presence and fyrste myracle that he wrought in Cana of Galyle, and is cõmended of S. Paule to be honorable amonge all men, and therefore is not to bee interpryled, nor taken in hande vnaduysedlye, lightlye, or wantonlye, to satisfye mennes carnal lustes and appetites, lyke bruite beastes that haue no vnderstandynge: but reuerentlye, discretlye, aduisedly, soberlye, and in the feare of God: duelye consideringe the causes for whiche Matrimonye was ordayned. One was the procreation of chyldren, to be brought vp in the feare and nourtour of the Lorde, and prayse of god. Secondly, it was ordeyned for a remedy againste syn, and to auoide fornication, that such persons as haue not the gyfte of contynencye, myght marry & kepe theim selues vndefyled membres of Chrystes bodye. Thirdlye for the mutuall societye, helpe and cõfort that the one oughte to haue of thother, bothe in prosperitye and aduersitye: into the whych holy estate these two persons present come to be ioyned Therfore yf any man can shew any iust cause, why they may not lawefully be ioyned together: let him now speke, or elsherafter for euer holde hys peace.

And

And also speakynge to the personnes that shalbee maryed, hee shal saye

I require and charge you (as you wyll aunswere at the dreadfull daye of iudgement, when the secretes of all heartes shall bee dysclosed) that yf eyther of you do know any impediment why ye may not be lawfullye ioyned together in Matrimonie, that ye confesse it. For be ye well assured, that so manye as be coupled together otherwyse then gods word doeeth allow, are not ioyned together by God, neither is theyr Matrimonye lawful.

At whyche daye of marryage, yf anye manne doe alleadge and declare anye impedimente whye they maye not be coupled together in Matrimonye by Goddes lawe, or the lawes of thys Realme, and wyll bee bounde, and sufficiente suertyes wyth him to the partyes, or elles putte in a caution to the ful value of such charges as the personnes to be matyed doeth susteyne, to preue his allegacyon. Then the solempnization must bee deferred vnto suche tyme as the trueth bee tryed. If no impesmente be alledged, then shall the Curate saye vnto the man.

N. Wylte thou haue this woman to thy wedded wyfe, to lyue together after Godes ordynaunce, in the holye estate of Matrimonye? Wylte thou loue her, comforte her, honoure and keepe her, in sickneſſe and in healthe? And forsakinge al other, keepe thee onely to her, so longe as you both shall lyue.

The man shall aunswere.

I wyll.

Then

Then shal the priestе saye to the woman.

N. Wylte thou haue this man to thy wedded husbande, to lyue together after Goddes ordynaunce in the holye estate of matrimonye? wilt thou obey him and serue him, loue honoure and keepe him, in sickneſſe and in healthe, and forsakyng all other keepe thee onelye vnto hym, so longe as you bothe shall lyue?

The woman shall aunswere.

I wyll.

Then shal the Minister say.

Who geueth this woman to bee maried vnto this man?

And the Minister receyuinge the woman at her father or frendes handes, shall cause the manne to take the woman by the ryghte hande, and so eyther to gene theyr trouethe to other. The manne firste saying.

I N. take thee N. to my wedded wyfe, to haue and to holde from this daye forwarde, for better, for worse, for richer, for poorer, in sickeneſſe and in healthe, to loue and to cherysshe, tyll deathe vs departe, accordynge to Gods holye ordinaunce: And thereto I plyghte thee my trouthe.

Then shall they loose theyr handes, and the woman takynge agayne the man by the ryghte hande, shall saye.

I N. take thee N. to my wedded husbande, to haue and to holde from this day forwarde, for better, for worse, for rycher for poorer, in syckeneſſe and in health, to loue, cherysshe, and to obeye, tyll death vs departe, accordynge to Gods holy ordynaunce And thereto I gene thee my trouthe.

Then shall they agayne loose theyr handes, and the manne shall geue vnto the womanne a rynge, layinge the same vppon the booke wyth the accustomed duetye to the Prieste and Clerke. And the Prieste

Priest takyng the ryng, shall delyuer it vnto the man, to put it vpon the fourth finger of the womans lefte hande. And the man taughte by the Priest shall saye.

Wyth this rynge I the wed: wyth my body I thee worshyp: and wyth all my worldly goodes I thee endowe. In the name of the father, and of the sone, and of the holye ghoste. Amen.

Then the man leauinge the ryng vpon the fourth finger of the womans lefte hande, the Mynyster shall saye.

Let vs praye.



Eternall God, creatoure and preseruer of all mankinde, geuer of all spirituall grace, the auctoure of euerlasting life: Send thy blessinge vppon theese thy seruauntes, thys man and this woman, whom wee blesse in thy name, that as Isaac and Rebecca lyued faythefullye together, so theese personnes maye surelye perfourme and keepe the bowe and couenaunte betwyxte theym made: wherof thys ryng geuen and receyued is a token and pledge, & maye euer remayne in perfecte loue and peace together, and lyue accordynge vnto thy lawes through Iesus Christe oure Lorde. Amen.

Then shall the Priest ioyne theyr ryghte handes together and saye.

Those whome God hathe ioyned together, let no man put a sunder.

Then

Then shall the minister speake vnto the people.

FOrasmuche as .N. and .M. haue consented to gether in holye wedlocke, and haue witnessed the same before GOD and this company, and thereto haue geuen and pledged their trouthe eyther to other, and haue declared the same by geuing and receyuynge of a rynge, and by ioynyng of handes: I pronounce that they be man and wyfe togethers. In the name of the father, of the sonne, and of the holye Ghoste. Amen.

And the mynyster shall adde thys blessinge.

God the father, God the sonne, God the holy ghoste, blesse, preserue, and kepe you: the lorde mercyfullye wyth his fauour lokes vpon you, and so fyl you wyth all spirituall benediction and grace, that you maye so lyue together in thys lyfe, that in the worlde to come, you maye haue lyfe euerlastynge. Amen.

Then the Mynisters or Clerkes, goynge to the Lordes Table, shall saye or singe this Psalme folowynge.

BLessed are al thei that fere the lord: and walke in his wayes.

For thou shalte eate the labour of thy handes: O well is thee, and happye shalte thou bee.

Thy wyfe shalbe as the fruitful vine: vpon the walles of thy house.

Thy chyldren lyke the Olyue braunches: round about thy table.

Loe, thus shall the man be blessed: that feareth

the

the Lorde.

The Lord from out of Sion, shal blesse the: that thou shalte see Hierusalem in prosperitye al thy life longe.

Yea, that thou shalt see thy childrens chyldren: and peace vpon Israel.

Glorye be to the father. &c. As it was in the. &c.

Or els this psalme folowyng.

GOd bee mercifull vnto vs and blesse vs: and shewe vs the lighte of his countenaunce, and be mercifull vnto vs.

That thy way may be knowen vpon the earth: thy sauinge health among al nations.

Let the people prayse the (O GOD:) yea let al the people prayse thee.

O let the nacions reioyce and bee glad: for thou shalt iudge the flock ryghteously, and gouerne the nacions vpon the earth.

Let the people prayse thee (O God:) let all the people prayse thee.

Then shall the earthe bryng forth her encrease, and god, euen our God, shal geue vs his blessynge.

God shal blesse vs, and al the endes of the world shall feare him.

Glorye be to the father. &c. As it was in. &c.

The psalme ended, and the man and the woman kneeling afore the lords table: the priest standing at the Table, and turninge his face towardes them, shall saye.

Lorde haue mercy vpon vs.

Anfwere.

Christ haue mercy vpon vs.

Minister.

Lorde haue mercye vpon vs.

Our father whyche arte in heauen. &c:
And leade vs not into temptacion.

Aunswere.

But deliuer vs from euyll. Amen.

Minister.

O Lorde saue thy seruaunte, and thy handmayde.

Aunswere.

Whyche put theyr truste in thee.

Minister.

O Lorde sende theym helpe from thy holy place.

Aunswere.

And euermore defende them.

Minister.

Be vnto them a towre of strength.

Aunswere.

From the face of theyr enemye.

Minister.

O lorde heare our prayer.

Aunswere.

And let oure crye come vnto thee.

Minister.



God of Abraham, God of Isaac, God of Iacob, blesse theese thy seruauntes, & sowe the sede of eternall lyfe in theyr mindes, ỹ whatsoeuer in thy holi word they shal profitably learne, they may in dede fulfyll the same. Loke O lord mercifully vpon them from heauen, and blesse theym. And as thou diddest send thi blessing vpon Abraham and Sara to theyr great comfort: so vouchsafe to send thy blessyng vpõ these thi seruaunts, that they obeying thy wyl, and alway beynge in safetie vnder thy protection, maye abyde in thy loue vnto theyr lyues ende: throughe Iesu Christe our lorde. Amen.

This

This prayer nexte folowinge shalbe admitted, where the woman is past childe birth.

O Merciful lord and heuenly father, by whose gracious gift mankynd is encreased: we beseche thee assiste with thy blessinge these two persons, that they maye bothe bee fruitefull in procreation of children, and also lyue together so longe in godly loue and honestye, that they maye see theyr chyldrens chyldren, vnto the thyrde and fourth generacion, vnto thy praise and honoure: through the Jesus Chryst our Lorde. Amen.

O GOD, whyche by thy myghtye power hast made all thynges of noughte, whiche also after other thinges set in order, diddest apoynt that out of man (created after thyne owne ymage and similitude) woman shoulde take her begynninge: and knittinge theym together, dyddeste teache that it shoulde neuer bee lawefull to putte a sunder those, whom thou by matrimonye haddeste made one: O GOD whyche haste consecrated the state of matrimonye to suche an excellente mysterye, that in it is signyfied and represented the spirituall maryage and vnitye betwixte Chryste and hys Churche: Looke mercifullye vppon theese thy seruauntes, that bothe thys manne maye loue hys wife, accordinge to the word (as Christ did loue his spouse the churche, who gaue hym selfe for it, louinge and cherysshynge it euen as his owne flesshe.) And also that thys woman maye bee louynge and amiable to her husbande as Rachell, wyse as Rebecca, faythfull and obediente as Sara, and in all quietnes, sobrietie and peace, be a folower of holye and godly matrones: O Lorde blesse theym bothe

and graunte them to inherite thi euerlasting kingdome: through Jesus Christ our Lorde. Amen.

Then shall the priest saye.

Almyghtye god, whyche at the beginning dyd create our first parentes Adam and Eue, and did sanctifye and ioyne theim together in maryage: poure vpon you the riches of his grace, sanctifye and blesse you that ye maye please hym bothe in bodye and soule, and lyue together in holye loue, vnto your lyues ende. Amen.

Then shal begyn the Communion, and after the gospell shalbe sayd a sermon, wherin ordinarely, so ofte as there is anye mariage, thoffice of a manne and wyfe, shall bee declared, according to holy scripture: or if there be no sermon, the Minister shall reade this that foloweth.

All ye which be maryed, or which entend to take the holye estate of matrimonye vppon you, heare what holye scripture doeth saye, as touchynge the duty of husbandes towarde theyr wyues & wyues towarde theyr husbands. Sainct Paule in his Epistle to the Ephesians the fyfth Chapter dooeth geue this commaundement to all maryed men.

Ye husbandes loue youre wiues, euen as Christ loued the churche, and hathe geuen hym selfe for it, to sanctifie it, pourginge it in the fountayne of water, through thy worde, that he might make it vnto hym selfe a gloryous congregacion, not hauinge spot or wrynkle, or anye suche thynge: but that it shoulde be holy and blameles. So men are bounde to loue theyr owne wyues as theyr owne bodyes. He that loueth his owne wyfe, loueth hym selfe. For neuer dyd anye man hate his owne flesh, but nourysheth and cherysheth it, euen as the Lorde doth

the

membres of his body, of his flesh, and of his bones.

For this cause shal a man leaue father and mother, and shall be ioyned vnto hys wyfe, and they two shalbe one flesh e. This misterye is great but I speake of Chryste and of the congregation. Neuertheles, let euerye one of you soo loue hys owne wife euen as him selfe.

Lykewyse the same S. Paule (writinge to the Colossians) speaketh thus to all men that be maryed, ye men loue youre wyues, and be not bytter vnto them. Colo. iii.

Heare also what Saincte Peter the Apostle of Chryst, which was him selfe a maried man (sayeth vnto al men that are maried.) Ye husbands, dwel with your wyues accordinge to knowledge: Geuinge honoure vnto the wife as vnto the weaker vessell: and as heyres together of the grace of lyfe, so that youre prayers be not hyndered. 1. Pet. iii.

Hetherto ye haue heard the duetie of the husbande towarde the wyfe.

Nowe lykewyse ye wyues, heare and learne your dutie towardes your husbandes, euen as it is playnly set forth in holy scrypture.

Saint Paule in the forenamed Epistle to the Ephesians, teacheth you thus, ye wome submit your selues vnto your own husbandes as vnto the lorde: for the husband is the wyues heade, euen as Chryst is the head of the Church. And he is also the sauyour of the whole bodye. Therefore as the churche or congregation is subiect vnto Chryst: soo likewyse lette the wyues also be in subiection vnto their owne husbandes in all thynges. And agayne Ephe. v.

he sayeth: Let the wyfe reuerence her husbande.

Collos. iii. And (in his Epistle to the Collossians) Sayncte Paule geueth you this shorte Lesson. Ye wyues submit youre selues vnto youre owne husbandes, as it is conuenient in the Lorde.



1. Pete. iii. Sayncte Peter also doeth instructe you verye godlie thus sayinge: Let wyues bee subiectes to their owne husbandes, so that yf anye obey not the word, they mai be wonne without the worde, by the conuersacion of the wyues, whyle they beholde youre chaste conuersacion coubled wyth feare, whose apparell let it not be outwarde, with broyded here and trimming aboute with golde, eyther in putting one of gorgeous apparell: but lette the hyde man whyche is in the hearte, be wythoute all corrupcion, soo that the spyryte bee mylde and quyet whyche is a precious thynge in the syghte of GOD.

For after this maner (in the olde tyme) dyd the holye women whych trusted in God apparell theymselues, beinge subiect to theyr owne husbandes: as Sara obeyed Abraham calling him Lorde, whose daughters ye are made, doyng well, and beyng not dismayde wyth anye feare.

The newe maryed personnes, the same daye of theyr mariage, muste receyue the holye Communion.

The order for the visitacion of the Sicke.

The preest entryng into the sycke persons house, shal saye:

Peace bee in this house, and to all that dwell in it.

When he commeth into the sycke mans presence, he shal saye kneelynge downe.

REmembre not lorde our iniquities, nor the iniquities of our forefathers. Spare vs good lord, spare thy people, whome thou haste redemed wyth thy most precious bloude and be not angry wyth vs for euer.

Lorde haue mercye vpon vs.
Christ haue mercye vpon vs.
Lorde haue mercye vpon vs.
Our father whiche art in heauen. &c.
And leade vs not into temptacion.

Aunswere.

But deliuer vs from euyll. Amen.

Minister.

O Lorde saue thy seruaunte.

Aunswere.

whych putteth his trust in thee.

Minister.

Sende him helpe from thy holy place.

Aunswere.

And euermore mightelye defende him.

Minister.

Let the enemye haue none aduauntage of hym.

Aunswere.

Nor the wycked approche to hurte hym.

Minister.

Be vnto him, O Lorde a stronge towre.

Aunswere.

From the face of his enemye.

Minister.

Lord heare our prayers.

Aunswere.

And let oure come vnto thee.

Minister.



LOrd loke downe from heauen, behold visite and releise this thy seruaunte: Looke vpon him with the eyes of thy mercy, geue hym comfort and suer confidence in thee: Defende him from the daunger of the enemye, and kepe him in perpetuall peace and safty: through Jesus Christe oure lorde Amen.



HEare vs almightye and most mercifull god and sauiour. Extende thy accustomed goodnes to this thy seruaunt whiche is grieued with sickenes: visite him O Lord, as thou diddest visite Peters wyues mother, and the Captaynes seruaunt. So visite and restore vnto this sycke person his former healthe (yf it be thy wyl) or els geue him grace so to take the visitacion, that after this payneful life ended, he may dwell wt the in lyfe euerlastyng. Amen.

Then shall the Minister exhorte the sycke person after this fourme or other lyke.

DEarelye beloued, knowe thys: that almighty GOD is the Lorde of lyfe and deathe, and ouer all thynges to theym pertaynynge, as youthe, strengthe, healthe, age, weakenesse, and sickenes

sickenes. Wherefore what soeuer your syckenes is knowe you certaynely that it is goddes visitacion. And for what cause so euer this sickenes is sent vnto you, whether it bee to trye your pacyence for the example of other, & that your fayth maie be founde in the daye of the lorde laudable, glorious, and honorable to the encrease of glorye, and endles felicitye. Or els it be sent vnto you to correcte & amende in you, what soeuer doeth offende the eyes of oure heauenlie father: knowe you certaynly, that yf you truelye repent you of your synnes, and beare youre sickenes pacientlye, trusting in Gods mercy for hys deare sonne Jesus Chrystes sake, and render vnto hym humble thanckes for his fatherlye visitacion, submittinge youre selfe wholye to hys wyll, it shall tourne to your profyte, and helpe you forwarde in the ryghte waye that leadeth vnto euerlasting life.

If the person visited be very sycke, then the Curate maye ende his exhortacion in this place.

¶ Take therefore in good worthe the chastement of the lorde. For whom the lorde loueth, he chastyseth, yea (as S. Paule sayeth) he scourgeth euerye sonne whyche he receaueth, yf you endure chastisemente, he offereth hym selfe vnto you, as vnto his owne chyldren. What sonne is he that the father chastiseth not? If ye be not vnder correction, wher of all true chyldren are partakers, then are ye bastardes & not chyldren. Therefore, seing that when our carnal fathers doe correcte vs, we reuerentlye obey them: shall we not now muche rather be obedient to our spirituall father, and so liue? And they for a fewe dayes doe chastyce vs after theyr owne pleasure,

pleasure, but he dooeth chastice vs for oure profyt, to the intent he maie make vs partakers of his holynes. These wordes good brother are Gods wordes, and wrytten in holy scripture for our comforte and instruction, that we shuld pacientlye and wyth thankesgeuinge, beare our heauenlye fathers correction, when soeuer by any maner of aduersitye it shal please his gracious goodnes to visite vs. And there shoulde bee no greater comforte to Chrystian persons, then to be made lyke vnto Christ by sufferyng pacientlye aduersities, troubles, & sicknesses. For he him selfe wente not vp to ioye, but fyrste he suffered payne: he entred not into his glorie, before he was crucified. So truelye our waye to eternall ioye, is to suffer here wyth Chryste, and our dore to enter into eternall life, is gladly to dye with Christ that we maye ryse agayne from deathe, and dwell wyth him in euerlastinge lyfe. Nowe therefore takynge youre sickenes whych is thus profytable for you pacientlye: I exhorte you in the name of God, to remembre the profession whyche you made vnto God in youre Baptisme. And forasmuche as after this life, there is accoumpte to bee geuen vnto the righteous iudge, of whom al must be iudged wyth oute respecte of persons: I require you to examyne your self, and your state both toward God & man: so that accusynge and condemninge youre selfe for your owne faultes, you maye fynde mercye at oure heauenly fathers hande for Chrystes sake, and not be accused and condemned in that fearefull iudgement. Therfore I shall shortly rehearse the articles of our fayth, that ye may know whether you do beleue as a chrystian man shoulde or no.

Here

Here the minister shall rehearse the Articles of the faith saying thus.

Doest thou beleue in God the father almyghtye.

And so forth as it is in Baptisme.

Then shall the Minister examine whether he be in charitie with all the worlde: exhorting him to forgeue frō the bottome of his heart, all persons that haue offended hym: and yf he haue offended other, to aske theim forgeuenes: And where he hath done iniurye or wronge to anye man, that he make amendes to the vttermost of his power. And if he haue not afore disposed his goods let hym then make his wyl. But men must be oft admonyshed, that they set an order for their temporall goodes and landes, when they be in health. And also declare hys debtes what he oweth, and what is owynge vnto hym for dyschargynge of hys conscience, and quietnes of hys executours.

These wordes before rehearsed, maye be sayde before the Minister begin hys prayer, as he shall see cause.

The Minister maye not forget, nor omit to moue the sicke person, and that moost earnestlye, to liberalitye towarde the poore.

Yeare shall the sicke person make a speciall confession if he fele his conscience troubled with any weighty matter. After whych confession, the Preiste shal absolue him after thys sorte.

OUr Lorde Jesus Christ who hath left power to his Church to absolue al sinners, which truely repent and beleue in him, of his great mercy forgeue thee thine offences: and by hys auctoritye committed to me, I absolue thee frome all thy synnes, in the name of the father, and of the sonne, and of the holy ghost. Amen.

And

And then the preest shall saye the Collecte folowynge.

Let vs praye.



Most mercyfull God, which accordinge to the multitude of thy mercies, doest so put awaye the synnes of those which truely repente, that thou remembrest them no more: open thyne eie of mercy vpon this thy seruaunt, who most earnestly desireth pardō and forgeuenes. Renue in him most louinge father, whatsoeuer hath bene decaied by the fraude and malyce of the deuyl, or by his owne carnall wyll and frayle nes: preserue and continue this sicke membre in the vnytie of thy churche: consider his contrytion, accept his teares, asswage his payne, as shalbe sene to thee most expedient for him. And forasmuche as he putteth his full trust onelye in thy mercye. Impute not vnto hym hys former synnes, but take him vnto thy fauoure: throughe the merites of thy most dearelye beloued sonne Jesus Chryste. Amen.

Then the Minister shall saye thys Psalme.

In te domine speraui. Psalm. lxxi.



IN the O Lorde haue I put my trust let me neuer be put to confusion, but ryd me, & deliuer me into thy ryghteousnes, enclyne thyne eare vnto me, and saue me.

Be thou my stronge holde (whereunto I may alway resort: thou hast promised to helpe me, for thou arte my house of defence & my castell,

Delyuer

Deliuer me (O my God) out of the hande of the vngodlye: out of the hande of the vnrighteous and cruell man.

For thou (O Lord God) arte the thynge that I longe for: thou arte my hope euen from my youth.

Through thee haue I bene holden vp euer sence I was borne: thou arte he that toke me oute of my mothers wombe my prayse shal alwaye bee of the.

I am become as it were a monster vnto many: but my suer truste is in thee.

Oh let my mouth be filled wyth thy praise: that I may sing of thy glory, and honor al the day long.

Caste me not awaye in the time of age: forsake me not when my strength fayleth me.

For myne enemyes speake agaynste mee, and they that laye wayte for my soule, take theyr counsayle together, sayinge: GOD hath forsaken hym, persecute him, and take him, for ther is none to deliuer him.

Go not farre fro me, O GOD: my GOD, hast thee to helpe me.

Let them bee confounded and perishe, that are agaynst my soule: let them be couered wyth shame and dishonoure, that seke to do me euyll.

As for me, I will paciently abyde alwaye: and wyll prayse thee more and more.

My mouth shall dailie speake of thy ryghteousnes and saluacion: for I know no ende thereof.

I wyll go forth in the strength of the lord God: and wyll make mencion of thy ryghteousnes onely

Thou (O God) hast taughte me from my youth vp vntill nowe: therefore I wyl tell of thy wonderous workes.

Forsake

Forsake me not (O God) in mine old age, when I am gray headed: vntyl I haue shewed thy strength vnto this generacion, & thy power to all theym that are yet for to come.

Thy ryghteousnes (O God) is verye high, and great thynges are they that thou hast done: O god who is lyke vnto thee.

O what greate troubles and aduersytyes haste thou shewed me, and yet dyddyst thou tourne and refreshe me, yea and broughtest me from the deepe of the earthe agayne.

Thou haste broughte me to greate honour, and comforted me one euerye syde.

Therefore wyll I prayse thee and thy faythefulnesse (O God) playing vpon an instrument of musicke: vnto thee will I syng vpon the harpe, O thou holye one of Israell.

My lippes wyl be fayne, when I sing vnto the: and so wyll my soule whom thou haste delyuered.

My tongue also shal talke of thy ryghteousnes all the daye longe: for they are confounded and broughte vnto shame that seeke to do me euyll.

Glorye bee to the father, and to the sonne: and to the holye Ghost.

As it was in the beginninge, is nowe, and euer shalbe: worlde wythout ende. Amen.

Addinge this.

O Sauiour of the world, saue vs, which by thi crosse and precious bloude haste redemed vs helpe vs we beseeche thee, O God.

Then shall the Minister saye.

The

THe almyghty Lorde, whych is a moofte ſtronge tower to all theim that put theyr truſt in him, to whom al thynges in heauen, in earth, and vnder earth, doe bowe and obeye be nowe and euermore thy defence, and make thee knowe and feele, that there is no other name vnder heauen geuen to man, in whome, and throughe whome, thou mayeſt receaue health and ſaluacion, but onelye the name of our Lorde Jeſus Chryſte, Amen.

The communion of the Sicke.

FOraſmuch as al mortal men be ſubiect to manie ſodayne perilles, diſeaſes, and ſickenelles, and euer vncertayne what tyme they ſhal departe out of this life: Therfore, to thintēt they may be alwayes in a redines to dye whenſoeuer it ſhal pleaſe almighty God to cal them, the Curates ſhall diligentlye from tyme to tyme, but ſpecially in the plague tyme, exhorte theyr parychners, to the ofte receyuing in the Church of the holie Communion of the body and bloude of oure Sauiour Chryſt. Which, yf they doe: they ſhal haue no cauſe in theyr ſodayne viſitacion to be vnquieted for lacke of the ſame: but yf the ſicke perſon be not able to come to the Church, and yet is deſirous to receyue the Communion in his houſe, then he muſte gene knowledge ouer nyghte, or els earely in the morning to the Curate, ſignifiinge alſo howe manye be appoynted to communicate wyth hym. And hauyng a conuenyente place in the ſicke mans houſe, where the curate maye reuerentlye minifter: and a good number to receaue the cōmunion wyth the ſicke perſonne, wyth al thinges neceſſarye for the ſame, he ſhall there minifter the holye Communion.

The

The Collecte.

ALmyghty euerliuinge GOD, maker of mankynde, which doest correcte those whom thou doest loue, & chastisest euerye one whom thou doest receaue: we beseche thee to haue mercy vpon this thy seruaunte visited wyth thy hande, and to graunt that he may take his sicknes paciently, and recouer his bodelye healthe (yf it bee thy gracious wyll) and whensoeuer his soule shall departe from the bodye, it maye be wythout spot presented vnto thee: through Jesus Chryst our Lorde. Amen.

The Epistle.

MY sonne despyse not the correction of the lorde, neyther faynt when thou arte rebuked of him: For whome the Lorde loueth, hym he correcteth, yea and he scourgeth euerye sonne, whome he receyueth.

The Gospel.

VErelye verelye I saye vnto you, he that heareth my word, and beleueth on hym that sent me, hath euerlastyng life, and shal not come vnto damnacyon, but he passeth from death vnto lyfe.

At the tyme of the distribution of the holye Sacramente, the preest shall fyrste receyue the communyon hym selfe, and after minister vnto theim that be appoynted to communicate wyth the sycke.

But yf anye man, eyther by reason of extremite of sycknes, or for lacke of warning in due tyme to the curate or for lacke of cõpany to receyue wyth him, or by any other iust impediment, do not receyue the Sacramente of chri-

stes

ſtes body and bloude then the Curate ſhal inſtructe him, that if he do truely repent him of his ſins, and ſtedfaſtlye beeleue that Jeſus Chryſte hathe ſuffred death vpon the croſſe for him, and ſhed his bloude for his redempciō, earneſtlye remembrynge the benefytes he hath thereby, and geuinge him hartie thankes therefore, he doeth eate and drynke the bodye and bloude of our ſauiour chryſte profitable to his ſoules healthe, although he doe not receyue the Sacramente wyth his mouth.

When the ſicke perſon is viſited, & receyueth the holye Communion all at one tyme, then the prieſt for more expediciō ſhal cut of the fourme of the viſitacion at ỳ pſalm In the O Lorde haue *I* put mi truſte: and go ſtrayght to the Commmunion.

In the time of plague, ſweat, or ſuch other lyke contagious tymes of ſickenes, or dyſeaſes, when none of the paryſhe or neyghbours can bee gotten to communicate wyth the ſicke in theyr houſes, for feare of the infeccyon vppon ſpeciall requeſt of the dyſeaſed, the Miniſter maye alonelye communicate wyth hym.

¶ The order for the burial of the deade.

The Prieſte meetynge the corps at the church ſtyle ſhall ſaye: or els the Prieſtes and Clerkes ſhall ſynge, and ſoo go eyther vnto the Church, or towardes the graue.



I Am the reſurrectyon and the lyfe (ſayeth the Lorde) he that beleueth in mee, yea thoughe he were deade, yet ſhall he lyue. And whoſoeuer lyueth and beeleueth in me: ſhall not dye for euer. Iohn. xi.

Iob.xix. I Know that my redemer liueth, & that I shall ryse out of the earth in the laste daye, and shalbe couered againe wyth my skynne, and shall see Godde in my flesche: yea, and my selfe shal beholde him, not wyth other, but wyth the same eyes.

1.Ti.vi. WE brought nothyng into this woorlde, neyther may we cary any thyng out of
Iob.i. this worlde. The Lorde geueth, and the Lorde taketh awaye. Euen as it hathe pleased the Lord, so commeth thinges to passe: blessed be the name of the Lord.

When they come to the graue, whiles the corps is made readye to be layde into the earthe, the Priestе shal say, or the Priest and Clerkes shall synge.

Iob.ix. MAn that is borne of a woman, hath but a shorte tyme to lyue, and is full of mysery, he commeth vp and is cut downe lyke a floure: he flyeth as it wer a shadowe, and neuer contynueth in one staye. In the middeste of lyfe wee bee in deathe: of whome may we seke for succour but of thee. O lord whyche for our synnes iustly arte displeased: yet O Lorde God moste holye, O Lord most myghtie, O holye and moofte mercifull sauioure, deliuer vs not into the bitter paynes of eternall deathe. Thou knowest lorde the secretes of oure heartes, shut not vp thy mercifull eyes to our prayers: But spare vs Lord most holy, O God most myghty. O holy and mercifull sauyour, thou moofte worthy iudge eternall

nall, suffer vs not at our last houre for anye paynes of deathe, to fall from thee.

Then whyle the earthe shall be caste vppon the bodye by some standynge by the Preeste shall saye.

FOrasmuche as it hath pleased almyghtye God of his great mercy to take vnto hym selfe the soule of our deare brother here departed: we therefore committe his body to the ground, earth, to earthe, ashes to ashes, dust to dust, in sure and certayne hope of resurrectyon to eternall lyfe, through oure Lorde Jesus Chryste, who shall chaunge oure vyle bodye, that it maye be lyke to his gloryous bodye, accordinge to the myghtye workinge, whereby he is able to subdue al thynges to him selfe.

Then shalbe sayde or songe.

I Heearde a voyce from heauen, saying vnto me: wryte from hencefoorth, blessed are the deade whyche dye in the Lord. Euen so saythe the spirite, that they reste frome theyr labours.

Then shal folowe this lesson taken out of the. xv. Chapter to the Corynthyans, the fyrste Epistle.

CHryste is risen from the deade, and becommeth the fyrst frutes of them that slepe. For by a mã came death and by a man came the resurrectiõ of the dead. For as by Adam al dye: euen so by Chryst shal al be

made alyue, but euerye manne in his owne order. The fyrste is Chrystes at his comming. Then cometh the ende, when he hathe delyuered vppe the kyngdome to God the father, when he hathe putte downe all rule and all auctho⁊ytye and power. Fo⁊ he muste reygne tyll he hathe put all hys enemyes vnder his fete. The laste enemie that shalbe destroyed is deathe. Fo⁊ he hathe put al thynges vnder his feete. But when he sayeth, all thynges are put vnder him, it is manifeste that he is excepted, whyche dyd put all thynges vnder him. When al thynges are subdued vnto him, then shal the sonne also hym selfe be subiecte vnto him that put all thynges vnder him, that god may be al in al. els what do they whyche are baptised ouer the dead, yf the deade rise not at all? Why are they then baptised ouer them? yea, & why stand we alwaythē in ieopardi? by our reioysinge whiche I haue in Chryst Iesu our lo⁊d, I dye dayly. That I haue foughte with beastes at Ephesus after the maner of menne. what auaunta-geth it me, yf the deade ryse not agayne? Let vs eat and d⁊ynke, fo⁊ to mo⁊owe wee shal dye. Be not ye deceyued, euyl wo⁊des co⁊rupte good maners. Awake truelye out of sleepe, and synne not. Fo⁊ some haue not the knoweledge of God. I speake this to youre shame. But some man wyll saye: howe ary-se the deade? with what body shal they come? Thou foole, that which thou sowest, is not quickened except it dye. And what sowest thou? thou sowest not that bodye that shall bee, but bare co⁊ne, as of wheate o⁊ some other: but god geueth it a bodye at his pleasure, to euerye sede his owne body. All flesh

is

is not one maner of flesshe, but ther is one maner of flesshe of men, and other maner of fleashe of beastes, and other of fyshes, another of byrdes. There are also celestiall bodyes, & there are bodyes terrestial. But the glory of the celestial is one, and the glorye of the terrestiall is another. There is one maner glorye of the sunne, & another glorye of the moone, & another glorye of the starres. For one starre differeth frome another in glorye: so is the resurrection of the deade. It is sowen in corrupcion, it ryseth agayne in incorruptyon. It is sowen in dishonoure, it ryseth agayne in honoure. It is sowen in weakenes, it ryseth agayne in power. It is sowen a naturall bodye, it riseth agayne a spirituall bodye. Ther is a natural bodye, and there is a spirituall body, as it is also wrytten: the fyrst man Adam was made a lyuyng soule, & the last Adam was made a quickeninge spirite. Howbeit, that is not fyrste whiche is spirituall, but that whyche is naturall, & then that whiche is spirituall. The fyrst man is of the earthe, earthye. The seconde man is the Lord from heuen heauenly. As is the earthye, such are they that bee earthye. And is the heauenlye, suche are they that are heauenly. And as we haue borne the Image of the earthye, soo shall wee beare the Image of the heauenly. This say I brethren, that flesh and bloud cannot inherite the kingdom of god, neither dothe corrupcion inherite vncorruption. Behold, I shew you a misterye. We shall not all slepe: but we shal all be chaunged, & that in moment, in the twinklynge of an eie bithe last trumpe. For the trūpe shal blow and the deade shal rise incorruptible, and we shalbe chaunged. For this corruptible must putte on incor-

 rupt ion,

ruption, and this moztall muſt put on immoztalitie. When thys coꝛruptible hath put on incoꝛruption, and thys moztall hath put on immoztalytye: then ſhalbe bꝛoughte to paſſe the ſayinge that is wꝛytten. Death is ſwalowed vppe in victoꝛye. Death where is thy ſtyng? Hell where is thy victoꝛye: The ſting of death is ſinne: and the ſtrength of ſynne is the lawe. But thankes be vnto GOD, whych hath geuen vs victoꝛy thꝛough oure Lozde Jeſus Chꝛiſte. Therefoꝛe my deare bꝛethꝛen, be ye ſtedefaſt and vnmoueable, alwayes ryche in the woꝛke of the Lozde, foꝛaſmuch as ye knowe howe that your labour is not in vayne in the Lozde.

The Leſſon ended, the Pꝛieſt ſhall ſaye.

Lozde haue mercy vpon vs.
Chꝛyſt haue mercy vpon vs.
Lozde haue mercy vpon vs.
Our father which artin heauen.
And leade vs not into temptation.

Aunſwere.

But delyuer vs from euyll. Amen.

The Pꝛieſt.

ALmightie God, with whom do lyue the ſpirites of thē that depart hence in the LORDE, and in whom the ſoules of theim that be elected, after they be delyuered from the burthen of the fleaſhe, be in ioye and felicitye we geue the harty thākes, foꝛ that it hath pleaſed the to delyuer thys N. our bꝛother out of the miſeryes of thys ſinnefull woꝛlde: beſechyng the that it

maye

maye pleaſe thee of thy gracyous goodnes, ſhortly to accomplyſhe the number of thine electe, and to haſte thy kyngedome, that we wyth this oure brother, and all other, departed in the trewe fayth of thy holy name, maye haue our perfecte conſummacion and bliſſe, bothe in bodye and ſoule, in thy eternal and euerlaſting glorye. Amen.

¶ The Collecte.



Mercyful GOD, the father of oure lorde Jeſus Chryſte, who is the reſurreccion and the lyfe, in whome who ſoo euer beeleueth, ſhall lyue thoughe he dye. And who ſo euer liueth and beeleueth in hym ſhall not dye eternallye: who alſo taughte vs (by his holye apoſtle Paule) not to be ſorye as men without hope for them that ſlepe in him: we meekelye beſech thee (O father) to rayſe vs frome the deathe of ſynne, vnto the lyfe of ryghteouſnes: that when wee ſhall departe thys lyfe, wee maye reſte in him, as oure hope is, this oure brother doeth: and that at the generall reſurrection in the laſte daye, wee maye bee founde acceptable in thy ſyghte, and receaue that bleſſinge whych thy well beloued ſonne ſhall then pronounce to all that lone and feare thee, ſayinge: Come ye bleſſed chyldren of my father, receyue the kyngedome prepared for you frome the beginninge of the worlde. Graunte thys we beſech the O mercifull father, thrōugh Jeſus Chryſt our mediatour and redemer. Amen.

The thankes geuing

of Wemen after chylde birth, commonlye called the Churchynge of women.

The woman shall come into the churche, and there shall kneele downe in some conuenient place, nighe vnto the place where the Table standeth: and the priest standinge by her, shall saye theese woordes or suche lyke as the case shall requyre.

FOrasmuch as it hathe pleased almighty god of his goodnes to geue you safe delyueraunce and hath preserued you in the great daunger of chyld byrth, ye shall therfore geue hartye thankes vnto God and praye.

Then shall the Priestes saye this Psalme.

I Haue lyfted vp myne eyes vnto the hylles: frome whence commethe my helpe.

My helpe commethe euen frome the Lorde: whyche hath made heauen and earth.

He wyll not suffer thy foote to bee moued: and he that kepeth thee wyll not slepe.

Beholde he that keepeth Israell: shall neyther slumber nor slepe.

The Lorde himselfe is thy keeper: the Lorde is thy defence vppon thy ryghte hande.

So

So that the Sunne shall not burne thee by day: neither the Moone by nyght.

The Lorde shall preserue thee from al euill: yea it is euen he that shall kepe thy soule.

The Lord shal preserue thy goyng oute and thy coming in: from this time forth for euermore.

Glory be to the father, and to the sonne. &c.

As it was in the begynnyng, is nowe. &c.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father which art in heauen. &c.

And leade vs not into temptacion.

Aunswere.

But deliuer vs from euyll. Amen.

Priest.

O Lord, saue this woman thy seruaunt.

Aunswere.

Which putteth theyr trust in the.

Priest.

Be thou to her a stronge towre.

Aunswere.

From the face of her enemye.

Priest.

Lorde heare our Prayer.

Aunswere.

And let our crye come vnto the.

Priest.

Let vs praye.



Almyghtye God, whych haste delyuered this woman thy seruaunte frome the greate payne and peryll of chylde byrth: Graunte we beseech the (mooste mercifull father) that she throughe thy helpe, maye bothe faythefullye lyue and walke in her vocacion, accordynge to thy wyll in this lyfe presente: And also maye be partaker of euerlasting glorye in the lyfe to come, throughe Jesus Christe our Lorde. Amen.

The woman that cometh to geue her thākes, must offre accustomed offeringes: and if there be a Communion, it is conuenients that she receyue the holye Communion.

A Commination/

agaynste synners, wyth certayne prayers to be vsed diuerse tymes in the yeare.

After morning prayer, the people beyng called together by the ringing of a bel, and assembled in the Church, the Englyth Letany shalbe said, after the accustomed maner wherych ended, ỳ preist shal go into ỳ pulpet, and say thus.



Brethrē, in the primatyue Church ther was a godly discipline, that at the begynning of Lent, such persons as wer notorious sinners, wer put to open penaunce, & punished in this worlde that theyr soules might be saued in the dai of the Lorde. And that others admonyshed by theyr example, myght

myght be more afrayd to offend. In the stede wher of, vntyll the sayd discipline may be restored againe (whych thyng is much to be wisshed:) it is thought good, that at thys time (in your presence) should be read the generall sentēces of Gods cursing against impenitēt sinners: gathered out of the .xxvii. Chapter of Deuteronomi, and other places of scrypture. And that ye should aunswere to euery sentence. Amen. To thintente that you beynge admonished of the great indignacion of God against sinners, may the rather be called to earnest and true repētaunce and maie walke more warely in these daungerous dayes, fleynge from such vices, for the whych ye affirme with your own mouthes, the curse of GOD to be due.

Cursed is the man that maketh anye carued or molten ymage, an abhominacion to the lorde, the worke of the hands of the crafts man, and putteth it in a secrete place to worshyp it.

And the people shall aunswere and saye.

Amen

Ministter.

Cursed is he that curseth his father and mother

Aunswere.

Amen.

Ministter.

Cursed is he that remoueth awaie the marke of his neighbours lande.

Aunswere.

Amen.

Ministter.

Cursed

Curſed is he that maketh the blynde to goe oute of his waye.

Aunſwere.

Amen.

Miniſter.

Curſed is he that letteth in iudgment, the ryght of the ſtraunger, of theym that be fatherleſs and of wiedowes.

Aunſwere.

Amen.

Miniſter.

Curſed is he that ſmiteth his neyghboure ſecretlie.

Aunſwere.

Amen.

Miniſter.

Curſed is he that lyeth wᵗ hys neyghboures wyfe.

Aunſwere.

Amen.

Miniſter.

Curſed is he that taketh reward to ſlay the ſoule of innocente bloude.

Aunſwere.

Amen.

Miniſter.

Curſed is he that putteth his truſte in man, and taketh man for his defence: and in his heart goeth from the lorde.

Aunſwere.

Amen.

Miniſter.

Curſed are the vnmerciful the fornicatours and adulterers

adulterers, and the couetous personnes, the wor-shyppers of Images, slaunderers, drunkards, and extorcioners.

Aunswere.

Amen.

Minister.

NOwe, seynge that all they bee accursed (as the Prophet Dauyd beareth wyt-nes) which do erre and go astray from the commaundementes of God: let vs (remembryng the dreadful iudgement hanginge ouer our heades, and beyng alwayes at hande) retourne vnto our Lorde God, wyth al con trition and meknes of hearte, bewaylyng and la-mentynge oure sinfull lyfe, knowledgyng and con-fessinge oure offences, and sekyng to bryng forthe worthye fruites of penaunce. For nowe is the axe put vnto the roote of the trees, soo that euerye tree wyhyche bringeth not foorth good fruite, is hewen downe and cast into the fyre. It is a fearefull thing to fall into the handes of the lyuynge God: he shall powre downe rayne vppon the sinners, snares, fire and brimstone, storme and tempeste, thys shall bee theyr porcion to dryncke. For loe, the Lord is com-men oute of the place to visite the wyckednesse of suche as dwel vpon the earth. But who may abide the daye of his comminge? who shal bee able to en-dure when he appeareth: His fanne is in his hande and he wyll pourge his floore, and gather hys wheate into the barne, but he wyll burne the chaffe with vnquencheable fyre. The day of the lord com-meth as a theefe vpon the nyghte, and when menne

Psal. cxix.

Math. iii.

Hebre. x.

Psal. x.

Esay. xxvi.

mala. iii.

math. iii.

1. Tess. v.

shall

shall saye peace, and all thynges are safe: then shall
Rom.ii. sodenlye destruction come vppon theim, as sorowe
commeth vpon a woman trauayling wyth chyld,
and they shall not escape: then shall appeare the
wrath of God in the daye of vengeaunce, which ob
stinate sinners, throughe the stubbernes of theyr
Pro.i. hearte, haue heaped vnto theym selfe, which despy-
sed the goodnes, pacience, and longe sufferaunce
of God, when he called them continuallie to repen-
taunce. Then shall they call vpon me saith the lord
but I wyll not heare they shall seeke me earely, but
they shall not fynd me, and that because they hated
knowledge & receyued not the feare of the lord, but
abhorred mi counsel, & despised my correction: then
shall it be to late to kocke, when the doore shall bee
shut, and to late to crye for mercye, when it is the
tyme of Justyce. O terrible voyce of most iust iudg
ment, whych shalbe pronounced vpon them, when
it shalbe sayde vnto them: go ye cursed into the fire
Mat.xxv. euerlasting, whyche is prepared for the deuyll and
ii.Cor.vi. his aungelles: therefore brethren take we hede be-
tyme, whyle the daye of saluacion lasteth: for the
Johnn.ix. nyghte commeth when none can worke, but let vs
whyle we haue the lyghte, beleue in the lyghte, and
walke as the chyldren of the lyghte, that we be not
cast into the vtter darkenes, where is weping, and
Mat.xxv. gnashynge of teeth. Let vs not abuse the goodnes
of God, whyche calleth vs mercyfullye to amende-
mente, and of his endlesse pietye promyseth vs for-
geuenes of that whyche is paste, yf (wyth a whole
Ezay.i. Eze.xxviii. mynde and true harte) wee returne vnto hym: for
thoughe oure synnes be red as scarlet, they shalbe
as whyte as snow: and thoughe they be like purple,

yet

yet shall they bee as whyte as wolle. Tourne you clene (sayeth the Lord) from al your wyckednes, & your sinne shal not be your destruction. Cast away frome you all your vngodlynes that ye haue done, make you new heartes & a new spirite: wherefore wyll ye dye, O ye house of Israell? seynge that I haue no pleasure in the deathe of hym that dyeth (sayeth the Lord God.) Turne you then & you shal lyue. Although we haue synned, yet haue wee an advocate wyth the father, Jesus Chryst the ryghteous: & he it is that obtayneth grace for oure synnes, for he was wounded for oure offences, & smytted for oure wyckednes, Let vs therefore returne vnto hym, who is the mercifull receauer of all true penitente sinners, assuring our selfe, that he is redy to receyue vs, and moost wyllyng to pardon vs, yf we come to hym wyth faythefull repentaunce: If we wyll submitte oure selues vnto hym, and frome henceforthe walke in his wayes. If wee wyll take his easy yoke & light burden vpon vs, to folow him in lewlynes, pacyence, and charitye, & be ordred by the gouernaunce of his holy spirit, seking alwayes his glorye, and seruing hym duely in our vocatyon wyth thankes geuing, This yf we doe, Chryst wil delyuer vs from the curse of the lawe, and from the extreme malediction whych shall light vpon them ỳ shalbe set on the lefte hande, & he wyl set vs on his right hande, and geue vs the blessed benediction of his father, commaundinge vs to take possession of his gloryous kingdom, vnto the whyche he bouchsafe to bryng vs all, for his infinite mercye. Amen.

1. John. ij.

Esay. liij.

Math. xi.

Math. xxv.

Then shall they all kneele vppon theyr knees: and the pryestes and clerkes kneelyng (wher they are accustomed to saye the Letany) shal say this psalme.

Haue

Miserere mei deus Psal. li.



Haue mercy vpon me (O God) after thy great goodnesse: accordynge to the multytude of thy mercyes, doo away myne offences.

Wash me throughly fro my wyckednesse, and clense me frō my syn.

For I knowledge my faultes: and my synne is euer before me.

Agaynste the onelye haue I synned and done this euyll in thy syght: that thou myghtest be iustifyed in thy saying, and cleare when thou arte iudged.

Beholde I was shapen in wickednes: and in synne hath my mother conceiued me.

But loe, thou requirest truth in inwarde parties: and shalt make me to vnderstande wysedome secretelye.

Thou shalt purge me with Isope, and I shalbe cleane: thou shalt washe me, and I shalbe whyter then snowe.

Thou shalt make me heare of ioye and gladnes: that ỹ bones which thou hast broken may reioyce.

Turne thy face from my synnes, and put oute al my misdedes.

Make me a cleane hearte (O GOD) and renue a ryght spirite within me.

Cast me not away from thy presence: and take not thy holy spyryte from me.

O geue me the comforte of thy helpe agayne: and stablyshe me with thy free spirite.

Then shall I teache thy wayes vnto the wycked, and synners shalbe conuerted vnto thee.

Delyuer

Deliuer me from bloudgiltynesse (O God) thou that arte the GOD of my healthe: and my tongue shall synge of thy ryghteousnes.

Thou shalt open mi lippes (O Lord:) my mouth shal shew thy prayse.

For thou desirest no sacrifice, els would I geue it thee: but thou delytest not in burnte offerynges.

The sacrifyce of God is a troubled spirite: a broken and a contrite hearte (O God) shalte thou not despyse.

O be fauourable & gracious vnto Sion: builde thou the walles of Hierusalem.

Then shalt thou be pleased with the sacrifyce of ryghteousnes, with the burnte offerynges and oblacion: then shall they offer pouuge bullockes vpon thine Altare.

Glorye be to the father, and to the sonne. &c.
As it was in the beginninge, is now. &c. Amen.

Lorde haue mercye vpon vs.
Chryst haue mercy vpon vs.
Lorde haue mercy vpon vs.
Our father whyche arte in heauen. &c.
And leade vs not into temptacion.

Aunswere.

But deliuer vs from euyll. Amen.

Minister.

O Lorde saue thy seruauntes.

Aunswere.

Whyche put theyr truste in thee.

Minister.

Sende vnto them helpe from aboue.

Aunswere.

And euermore myghtely defende them.

Minis

Minister.

Helpe vs O God our sauiour.

Answere.

And for the glorie of thy names sake delyuer vs, be mercifull vnto vs synners, for thy names sake.

Minister.

O Lorde heare our prayers.

Answere.

And let our crye come vnto thee.

Let vs praye.



O Lord we beseche thee mercifully heare our prayers, and spare all those whiche confesse theyr synnes to thee, that they (whose consciences by synne are accused) by thy mercyfull pardon maye be absolued, through Chryste our Lorde. Amen.

O Moste myghtye God and mercyfull father, whyche hatte compassyon of all men, and hatest nothynge that thou hast made: whyche wouldest not the deathe of a synner, but that he shoulde rather tourne frome synne, and bee saued: mercifully forgeue vs our trespasses, receiue & comfort vs, which be grieued and wered with the burthen of our synne. Thy propertye is to haue mercy to the onely it appertaineth to forgeue sinnes: spare vs therefore good lorde, spare thy people whome thou hast redemed. Enter not into iudgemēt wyth thy seruauntes, whych be vile earth, and miserable sinners: but so turne thi yze from vs, which mekely

knoweledge

knowledge our vylenes, and truelye repente vs of our faultes: so make hast to heelpe vs in this worlde that we maye euer liue with thee, in the worlde to come: thrroughe Jesus Christe oure Lorde. Amen.

Then shall the people says thys that foloweth, after the Minister.



Urne thou vs, O good LORDE and so shal we be turned: bee fauourable (O LORDE) bee fauourable to thy people, whyche turne to thee, in weppynge, fastinge, and prayinge: for thou arte a mercifull GOD, full of compassion, longe sufferynge, and of a greate pietie. Thou spareste when wee deserue punishemente, and in thy wrathe thynkeste vppon mercye. Spare thy people good LORDE, spare them, and let not thy heritage be brought to confusion, heare vs O lord for thy mercy is great, and after the multitude of thy mercyes loke vpon. vs.

Here endeth the booke of Common Prayer.

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Cum Priuilegio Regiæ Maiestatis.

The Psal-
ter or Psalmes of Da-
uid after the transla-
tion of the greate
Bible,
Poynted as it shalbe
sayde or songe
in Chur-
ches.

The Pſalmes of

Dauid.

Beatus vir qui non adiit Pſalme.j.

BLeſſed is that man that hathe not walked in the counſell of the vngodlie: nor ſtande in the way of ſinners and hathe not ſyt in the ſeate of the ſcornefull. *Morning praier.*

But his delyght is in the law of the Lorde: and in his lawe wyll he exerciſe hym ſelfe daye and nyghte.

And he ſhalbe lyke a tree planted by the water ſyde: that wyl bryngе forth his fruyte in due ſeaſon

His leafe alſo ſhall not wyther: and loke whatſoeuer he doeth, it ſhal proſper.

As for the vngodlye, it is not ſo wyth them: but they are lyke the chaffe which the wynd ſcattereth awaye from the face of the earth.

Therfore the vngodly ſhall not be able to ſtand in the iudgemente: neyther the ſynners in the congregacion of the ryghteous.

But the Lorde knoweth the way of the ryghteous: and the way of the vngodly ſhall peryſhe.

Quare fremuerunt gentes. pſalm.ij.



Why do the heathen so furiouselye rage together: and whye do the people ymagine a vayne thynge.

The kynges of the earth stande vp, and the rulers take counsel together: agaynste the Lorde, and againste his annointed.

Let vs breake theyr bandes a sunder: and cast awaye theyr cordes from vs.

He that dwelleth in heauen shall laughe them to scorne: the lorde shal haue them in derysion.

Then shall he speake to them in his wrathe: and vexe them in his sore displeasure.

Yet haue I set my kynge: vppon my holie hyll of Sion.

I wyll preach the law, whereof the Lord hath sayde vnto me: thou arte my sonne, this daye haue I begotten thee.

Desyre of me, and I shall geue thee the heathen for thyne enheritaunce: and the vttermoste part of the earth for thy possession.

Thou shalt bruise them wyth a rod of yron: and breake them in pieces lyke a potters vessell.

Be wyse nowe therefore, O ye kynges: be learned ye that are iudges of the earthe.

Serue the lord in feare: and reioyce vnto hym wyth reuerence.

Kisse the sonne lest he be angry, and so ye perish from the ryght way, if hys wrathe be kindeled, yea but a litle: blessed are all they that put theyr truste in him.

Domine

Domine quid multiplicati. Psal.iii.



LOrde howe are they encreased that trouble me: many are they that rise agaynste me.

Many one there be that saye of my soule: there is no helpe for hym in (hys) GOD.

But thou O lorde arte my defender: thou arte my worshyp and the lyfter vp of my heade.

I did call vpon the lord with my voice: and he heard me out of hys holye hyll.

I layed me downe and slept: and rose vp again for the lord susteined me.

I will not be afrayde of ten thousandes of people: ẏ haue set thẽ selues against me round aboute.

Vp lorde and helpe me, O my GOD: for thou smitest all mine enemies vpon the cheke bone: thou hath broken the teeth of the vngodly.

Saluation belongeth vnto the Lorde: and thy blessinge is vpon the people.

Cum inuocarem. psal.iiij.



HEare me when I call, O God of my ryghteousues: ẏ hast set me at lyberty whẽ I was in trouble, haue mercy vpon me, & hearken vnto my praier.

O ye sonnes of men howe longe wyl ye blaspheme myne honoure: and haue suche pleasure in vanitie and seeke after leasynge?

Knowe this also, that the Lorde hath chosen to

hymselfe the man that is godlye: when I call vpon the Lorde, he wyll heare me.

Stand in awe, and sinne not comen with your owne hearte, and in your chambre and be styll.

Offre the sacrifice of ryghteousnes: and putte your truste in the Lorde.

There be manye that wyll saye: who wil shewe vs any good.

LORD lyfte thou vp: the lyght of thy countenaunce vpon vs.

Thou hast putte gladnes in my heart: sence the time that their corne and wine (and oile) encreased.

I wil lay me downe in peace, and take my rest: for it is thou Lorde onelye that makest me dwell in safetye.

Verba me auribus. Psal. v.

POnder my wordes, O LORDE: consyder my meditation.

O herken thou vnto the voyce of my callynge: my king and my God, for vnto thee wyll I make my praier.

My voyce shalt thou heare betimes O lord: earlye in the mornynge wyll I directe my prayer vnto thee, and wyll loke vp.

For thou arte the God that hath no pleasure in wickednesse: neither shal any euil dwell with the.

Such as be folyshe, shall not stand in thy syght: for thou hatest all them that worke vanitie.

Thou shalt destroye them that speake leasinge: the Lorde wyl abhorre both the bloud thirstie and

deceitfull

deceytefull manne.

But as for me, I wyll come into thy house, euen vpon the multitude of thy mercye: and in thy feare wyll I worshyppe towarde thy holye temple.

Leade me, O lorde, in thy ryghteousnes, because of myne enemies: make thy waie playne before my face.

For there is no faythefulnes in his mouth: their inwarde partes are verye wyckednes.

Their throote is an open sepulchre: they flatter wyth their tongue.

Destroye thou them, O God, let them perysshe throughe their ymaginacyons: caste them oute in the multitude of their vngodlines, for they haue rebelled agaynste thee.

And let all them that put their truste in thee reioyce: they shal euer be geuyng of thankes, because thou defendest them, they that loue thy name shall be ioyfull in thee.

For thou Lorde wylte geue thy blessynge vnto the ryghteous: and wyth thy fauourable kyndenes wylte thou defende hym, as wyth a shielde.

Domine ne in furore. Psalm.vi.

O Lorde, rebuke me not in thyne indignacion: neyther chasten me in thy displeasure. Euenynge praier.

Haue mercie vpon me, O lorde: for I am weake, O lorde, heale me, for my bones are vexed.

My soule is also sore troubled: but lorde howe longe wylte thou punishe me.

Tourne thee, O lorde, and deliuer my soule: oh saue me for thy mercyes sake.

For in deathe no man remembreth the: and who wyll geue thee thankes in the pytte?

I am weary of my gronynge euery nyght wash I my bed: and water my couche wyth my teares.

My beauty is gone for verie trouble: and worne away because of all myne enemyes.

Away from me al ye that worke vanity: for the lorde hath heard the voyce of my weppynge.

The Lorde hath heard my peticyon: the Lorde wyl receyue my prayer.

All myne enemyes shalbe confounded and sore vexed: they shalbe tourned backe, and put to shame sodeynlye.

Domine deus meus. Psalm. vij.

O Lord my God, in thee haue I put my trust: saue me from al them that persecute me, and delyuer me.

Lest he deuour my soule lyke a lion and teare it in pieces: while there is none to helpe.

Oh Lorde my GOD, if I haue done anye suche thing: or yf there be any wyckednes in my handes.

If I haue rewarded euyl vnto him that dealte frendely wyth me: yea, I haue delyuered hym that wythout any cause is myne enemye.

Then let myne enemye persecute my soule, and take me: yea, let him tread my life down vpon the earth, and laye myne honoure in the dust.

Stande vp O lorde in thy wrathe, and lyfte vp thy selfe: because of the indygnacions of myne enemyes, aryse vp for me in the iudgemente that thou hast

haste commaunded:

And so shall the congregaciō of the people come aboute thee: for theyr sakes therefore, lyfte vp thy selfe agayne.

The Lorde shall iudge the people, geue sentence wyth me, O Lorde: accordyng to my righteoulnes, and accordynge to the innocencye that is in me.

Oh let the wyckednes of the vngodlye come to an ende: but guide thou the iuste.

For the ryghteous GOD: tryeth the verye heartes and reynes.

My helpe commethe of GOD: whyche preserueth theym that are trewe of hearte.

God is a righteous iudge (strong and pacient:) and God is prouoked euerye daye.

If a manne wyll not tourne, he wyll wheat his sworde: he hath bent hys bowe, and made it redy.

He hathe prepared for hym the instrumentes of death: he ordeyneth hys arrowes againste the persecutours.

Beholde he trauaileth wyth myschiefe: he hath conceyued sorow, and broughte forthe vngodlynes

Hee hathe grauen and dygged vp a pytte: and is fallen hym selfe into the destruction that he made for other.

For his trauayle shal come vpon his own head: and his wyckednes shall fall vppon his own pate.

I wyll geue thankes vnto the lorde accordynge to his ryghteousnesse: and wyll prayse the name of the Lorde the moste hyghest.

Domine dominus noster. Psalm. viii.

O Lorde



LOrde our gouernour, how excellēt is thy name in all the worlde: thou that haste sette thy glorye aboue the heauens.

Out of the mouth of verie babes and suckelinges hast thou ordeyned strength because of thyne enemyes: that thou myghtest stynt the enemye & the auenger.

For I wil consider thy heauens, euen the worke of thy fyngers: the Mone and the starres whyche thou haste ordeined.

What is man that thou arte myndefull of hym: and the sonne of man that thou visitest hym?

Thou madest hym lower then the Aungelles: to crowne hym wyth glorye and worshyp.

Thou makeste hym to haue dominyon of the workes of thy handes: and thou haste put all thynges in subiection vnder his feete.

All shepe and oxen: yea, and all the beastes of the fyelde.

The foules of the ayre, and the fysshe of the sea: and whatsoeuer walketh throughe the pathes of the Seas.

O Lorde oure gouernoure: howe excellente is thy name in all the worlde.

Confitebor tibi. Psalme.ix.

Morning praier.



WYll geue thankes vnto thee, O Lorde, wyth my whole hearte: I wyll speake of thy maruaylous workes.

I wyll be gladde, and reioyce in thee: yea, my songes wyll I make of thy name, O thou moste

moſt hyeſt.

Whyle mine enemies are driuen backe: they ſhal fall, and peryſhe at thy preſence.

For thou haſte mainteyned my ryghte and my cauſe: thou arte ſet in the throne that iudgeſt ryght

Thou haſte rebuked the Heathen, and deſtroied the vngodli: thou haſt put out theyr name for euer and euer.

O thou enemie, deſtructions are come to a perpetuall ende: euen as the cities whiche thou haſte deſtroyed, theyr memoryall is periſhed with them.

But the lord ſhall endure for euer: he hathe alſo prepared his ſeate for iudgement.

For he ſhall iudge the worlde in ryghteouſneſſe: and miniſter true iudgement vnto the people.

The lorde alſo will be a defence for the oppreſſed euen a refuge in due tyme of trouble.

And they that knowe thy name wyll put theyr truſte in thee: for thou lorde haſt neuer failed theim that ſeeke thee.

O praiſe the lord which dwelleth in Sion: ſhew the people of hys doynges.

For when he maketh inquiſition for bloud, he remembreth them: and forgetteth not the complaint of the poore.

Haue mercye vppon me (O Lorde: conſydre the trouble whiche I ſuffre of them that hate me, thou that lyfteſt me vp from the gates of death.

That I maye ſhewe all thy prayſes within the portes of the daughter of Syon: I wyll reioyce in thy ſaluation.

The Heathen are ſunken downe in the pytte

that

that they made: in the same nette whych they hidde preuelye, is theyr owne foote taken.

The Lord is knowē to execute iudgement: the vngodly is trapped in ỹ worke of his own hands.

The wycked shalbe turned vnto hell: and all the people that forget God.

For the poore shall not be alwaie forgotten: the paciēt abiding of the meke, shal not perysh for euer.

Up Lord and let not mā haue the vpper hand: let the Heathen bee iudged in thy syghte.

Put them in feare (O Lord:) that the Heathen maye knowe them selues to be but men.

Vt quid domine. Psalm.x.



Hy standest thou so farre of (O Lord:) and hidest thy face in the nedefull tyme of trouble?

The vngodlye for his owne luste doeth persecute the poore: let them bee takē in the crafty wilines that thei haue ymagined

For the vnoodlye hathe made boast of his owne heartes desyre: and speaketh good of the couetous (whom God abhorreth.

The vngodlye is soo proude, that he careth not for God: neyther is God in all hys thoughtes.

His waies are alwaye greuouse, thy iudgementes are far aboue out of his sight: and therefore defyeth he all his enemyes.

For he hath sayde in his hearte: tushe, I shal neuer be cast downe, there shal no harme happen vnto me.

His mouthe is full of cursyng, and deceyte and fraude: vnder his tongue is vngodlynesse and vanitye.

He sytteth lurkynge in the theuyshe corners of the streates: and pryuilye in his lurkynge dennes doeth he murther the innocente, his eyes are set agaynste the poore.

For he lyeth waytinge secretelye, euen as a Lyon lurketh he in his denne: that he may rauyshe the poore.

He doeth rauysh the poore: when he getteth him into his nette.

He falleth downe and humbleth hym selfe: that the congregacion of the poore may fal into the hand of his captaynes.

He hath sayde in his hearte, tushe, God hath forgotten: he hideth awaye his face, and he wyll neuer see it.

Aryse, O Lorde God: and lyfte vp thyne hande forget not the poore.

Wherfore should the wycked blaspheme God, whyle he doeth saye in his hearte: tushe, thou God carest not for it.

Surelye thou haste seene it: for thou beholdeste vngodlynes and wronge.

That thou mayst take the matter into thy hand the poore commytteth him selfe vnto thee: for thou arte the helper of the frendeles.

Breake thou the power of the vngoly and malycious: take away his vngodlines, and thou shalt fynde none.

The Lorde is kynge for euer and euer: and the

Heathen

heathen are perysshed oute of the lande.

Lorde, thou haste hearde the desyre of the poore: thou preparest theyr hearte, and thyne eare harkened thereto.

To helpe the fatherlesse and poore vnto theyr ryghte: that the manne of the yearthe bee no moore exalted agaynst them.

In domino confido. Psalm.xi.

IN the Lorde put I my truste, how say yea then to my soule: that she shoulde flye as a byrde vnto the hyll.

For loe, the vngodlye bende theyr bow, and make readie theyr arrowes wythin the quiuer: that they may pryuely shoote at them, whyche are trewe of hearte.

For the foundacions wyll bee caste downe: and what hathe the ryghteous done.

The lorde is in his holye Temple: the Lordes seate is in heauen.

His eyes consider the poore: and his eye liddes trieth the chyldren of men.

The lorde alloweth the ryghteous: but the vngodlye and hym that delyghteth in wyckednesse doeth his soule abhorre.

Vppon the vngodlye he shall rayne snares, fyre and brymstone: storme and tempeste, thys shall bee theyr porcion to dryncke.

For the ryghteous lorde loueth ryghteousnes: his countenaunce wil behold the thing that is iust

Saluum me fac domine. Psal.xii.

Helpe

HElpe me Lorde, for there is not one godly mã left: for the faythful are minished from among the chyldren of men. They talke of vanitye, euerye one with his neyghbour: they doe but flatter w̃ theyr lyppes, and dissemble in theyr double hearte. Euening praier.

The lorde shall roote oute al deceytefull lippes: and the tongue that speaketh proude thynges.

Whych haue sayde: wyth oure tongue wyll we preuayle: we are they that ought to speake, who is lorde ouer vs.

Nowe for the comforteles troubles sake of the nedye: and because of the depe syghinge of the poze.

I wyll vp (sayeth the Lord) and wyl helpe euerye one: from hym that swelleth agaynst hym, and wyll set them at reste.

The wordes of the Lorde are pure wordes, euen as the syluer: whyche frome the earthe is tryed and purified seuen tymes in the fyre.

Thou shalt kepe them O Lorde: thou shalt preserue hym from this generacion for euer.

The vngodlye walke on euerye side, when they are exalted: the chyldren of men are put to rebuke.

Vsquequo domine. Psalm.xiij.

HOw longe wylte thou forgeat me O Lorde, for euer: howe longe wilte thou hide thy face from me?

Howe longe shall I seeke counsayle in my soule and bee so vexed in my hearte: howe longe shall myne

myne enemies triumphe ouer me.

Consider and here me, O Lord my god: lyghten myne eyes, that I slepe in death.

Least myne enempe saye, I haue preuayled agaynst hym: for yf I be cast downe, they that trouble me wyll reioyce at it.

But my truste is in thy mercye: and my hearte is ioyfull in thy saluation.

I wyll synge of the Lorde, because he hath dealt so louyngly with me: yea I wyll prayse the name of the Lorde the most hyghest.

Dixit incipiens. Psa.xiiij

THe foole hath sayde in his hearte: there is no GOD.

They are corrupte, and become abhomynable in their doynges: there is not one that doeth good, no not one.

The Lord loked downe from heauen vpon the chyldren of men: to see if there were any that wold vnderstande, and seke after God.

But they are all gone oute of the waye, they are altogether become abhominable: there is none that doth good, no not one.

Their throte is an open sepulchre, wyth theyr tongues they haue deceaued: the poyson of aspes is vnder theyr lyppes.

Theyr mouth is full of cursynge and bytternes theyr feete are swyfte to shedde bloude.

Destruction and vnhappynes is in theyr waies and the way of peace haue they not knowen: there

is

is no feare of God before theyr eyes.

Haue they no knowledge that they are all suche workers of mischyfe, eatynge vppe my people as it were breade.

And call not vpon the Lorde: there were they brought in greate feare (euen where no feare was) for god is the generation of the ryghteous.

As for you, ye haue made a mocke at the counsayle of the poore: because he putteth hys truste in the Lorde.

Who shall geue saluation vnto Israell oute of Syon, when the Lorde turneth the captyuytye of his people, then shall Jacob reioyce, & Israel shalbe glade.

Domine quis habitabit. psal.xv.

LOrd who shal dwell in thy tabernacle: who shal rest vpon thy holy hyll. *Morning praier.*

Euen he that leadeth an vncorrupt life: and doeth the thing which is right and speaketh the truth from his heart.

He that hathe vsed no deceyte in his tongue, nor done euyll to his neyghbours: and hath not slaundered his neyghbours.

He that setteth not by him selfe, but is lowelye in his owne eyes: and maketh muche of them that feare the lorde.

He that sweareth vnto his neyghboure and disapointeth him not: though it wer to his hinderaūce

He that hath not geuen his money vpon vsury: nor taken rewarde agaynst the innocente.

Who so doth these thinges shal neuer fall.

Conserua me domine. Psalm.xvi.

RReserue me, O god: for in the haue I put my trust.

O my soule, thou haste sayde vnto the Lorde: thou art my god, my goodes are nothing vnto the.

All my delighte are vpon the Sayntes that are in the earthe: and vpon such as excell in vertue.

But they that runne after another GOD: shall haue great trouble.

Their drinke offerynges of bloud wyll not I offer, neyther make mention of their names wythin my lyppes.

The lord him selfe is the portion of myne enheritaunce and of my cup: thou shalt maintaine my lot.

The lot is fallen vnto me in a fayre grounde, yea I haue a goodly heritage.

I wyl thanke the lord for geuing me warnynge my reynes also chasten me in the night season.

I haue set God alwayes before me: for he is on my ryght hand, therefore I shall not fall.

Wherefore my heart was glade, and my glorye reioysed: my flesshe also shall rest in hope.

For why? thou shalte not leaue my soule in hell: neyther shalte thou suffer thy holye one to se corruption.

Thou shalt shewe me the path of lyfe, in thy presence is the fulues of ioye: and at thy ryghte hande there is pleasure for euermore.

Exaudi domine iustitiam. Psal.xvij.

Heare



Eare the ryghte, O Lord, consider my complaynt: and harken vnto my prayer that goeth not oute of fayned lyppes.

Let my sentence com forth frō thy presēce: & let thy eyes loke vpō the thing that is equal.

Thou hast proued and visited myne hart in the nyght season, thou hast tryed me, and shalt fynd no wyckednes in me: for I am vtterlye purposed that my mouthe shall not offende.

Because of mens woorkes that are done against the wordes of thy lippes: I haue kept me from the wayes of the destroyer.

O holde thou vp my goynges in thy pathes: that my foote steppes slyppe not.

I haue called vnto thee, O God, for thou shalte heare me: incline thyne eare to me, and harken vnto my wordes.

Shewe thy marueylous louinge kindnes, thou that arte the sauiour of them that trust in the: from suche as resyste thy ryghte hande.

Keepe me as the apple of an eye: hide me vnder the shadowe of thy wynges.

From the vngodlye that trouble me: myne enemyes compasse me rounde aboute, to take awaye my soule.

They are inclosed in theyr own fatte: and theyr mouthe speaketh proude thynges.

They lye waytinge in oure waye one euerye syde: tourninge theyr eyes downe to the grounde.

Lyke as a Lyon that is gredy of hys pray: and as it were a Lyons whelpe lurkynge in secrete places

Up Lorde, dysapoynt hym and cast him downe delyuer my soule frome the vngodlye: whyche is a sworde of thyne.

From the men of thy hande, O Lorde, frome the men I saye, and from the euyll worlde: which haue theyr porcion in this lyfe, whose bellyes thou fyllest wyth thy hidde treasure.

They haue chyldren at theyr desyre: and leaue the reste of theyr substaunce for theyr babes.

But as for me, I wyll beholde thy presence in ryghteousnes: and when I awake vppe after thy lykenesse, I shall be satisfied wyth it.

Diligam te domine. Psalme xviii.

Eueninge praier.

I Wyll loue thee, O lorde, my strengthe the lorde is my stonye rocke and my defence: my sauiour, my God, & my myghte in whome I wyl truste, my buckeler, the horne also of my saluacion, and refuge.

I wyll call vppon the lorde whych is worthy to be prayse: so shall I bee safe fro my enemyes.

The sorowes of deathe compassed mee: and the ouerflowynges of vngodlynes made me afrayde.

The paynes of hel came about me: the snares of deathe ouertoke me.

In my trouble wyll I call vppon the lorde: and complayne vnto my God.

So shall hee heare my voyce oute of hys holie Temple: and my complaynte shall comme beefore him, it shall enter euen into his eares.

The earth trembled and quaked, the very foun-

dacions

dacions also of the hylles shoke and were remoued because he was wroth.

There wente a smoke oute of his presence: and a consumynge fyre out of hys mouthe, soo that coles were kyndled at it.

He bowed the heauens also and came down: and it was darke vnder his feete.

He rode vppon the Cherubines and did flye: hee came flyinge vppon the wynges of the wynde.

He made darkenes his secrete place: his pauilion round aboute hym, wyth darke water & thicke cloudes to couer hym.

At the bryghteneſſe of his presence, his cloudes remoued: hayle stones, and cooles of fyre.

The Lord also thundred out of heauen: and the hyghest gaue his thunder, hayle stones and cooles of fyre.

He sente oute his arowes and scatered them: he caste forthe lyghtninges, and destroyed them.

The springes of waters were sene: and the foũdacyons of the rounde worlde were dyscouered at thy chiding, O Lorde, at the blastyng of the breath of thy displeasure.

He shall sende downe from the hygh to fetch me: and shal take me oute of many waters.

He shall delyuer me from my strongest enemye, and from thẽ whych hate me: for they are to mighty for me.

They preuented mee in the daye of my trouble: but the Lorde was my vpholder.

He broughte me forthe, also into a place of lybertye: he broughte me forth, euen beecause he had a fa-

uor vnto me.

The lord shall reward me after my righteous dealyng: accordinge to the clennes of my handes, shall he recompence me.

Because I haue kepte the wayes of the Lorde: and haue not forsake̅ my God as the wycked doeth

For I haue an eye vnto all hys lawes: and wyll not cast out hys commaundementes from me.

I was also uncorrupt before him: and eschewed myne owne wyckednesse.

Therefore shall the Lorde reward me after my ryghteous dealynge: and accordynge vnto the clennes of my handes in his eye sighte.

With the holy thou shalt be holy: & with a perfecte man thou shalt be perfecte.

With the clene, thou shalte be cleane: and wyth the frowarde thou shalt learne frowardnes.

For thou shalt saue the people that are in aduersitie, & shall bring down the high lokes of ỳ proud.

Thou also shalt light my Candle: the Lorde my God shall make my darkenes to be lyght.

For in the I shal discomforte an host of men: and wyth the helpe of my god, I shall leape ouer ỳ wal.

The way of God is an vndefiled way, the word of the lorde also is tried in the fier: he is the defender of al them that put their truste in hym.

For who is GOD but the lorde? or who hathe any strength: except our GOD.

It is GOD that gyrdeth me wyth strengthe of warre: and maketh my way perfecte.

He maketh my fete lyke hartes fete; and setteth me vp on hygh.

Hee teacheth my handes to fyghte : and myne armes shall breake euen a bowe of steele.

Thou haste geuen me the defence of thy saluacion: thy tyghte hande also shal holde me vppe, and thy louynge correction shall make me greate.

Thou shalte make roume ynoughe vnder mee for to go: that my fote steppes shall not slyde.

I wyll folowe vppon myne enemyes and ouertake theym: neyther wyll I tourne agayne, tyll I haue destroyed them.

I wyll smyte theym, that they shall not be hable to stande but fall vnder my feete.

Thou haste gyrded me wyth strengthe vnto the battayle: thou shalte throwe downe myne enemies vnder me.

Thou haste made myne enemyes also to tourne theyr backes vpon me: and I shall destroye theym that hate me.

They shall crye, but there shalbee none to helpe them: yea, euen vnto the Lorde shall they crye, but he shal not heare theym.

I wyll beate them as smaall as the dust before the wind: I wil cast them out as the clay in the stretes

Thou shalt deliuer me frō ỹ striuings of the people: & thou shalte make me the head of the heathen.

A people whome I haue not knowen shall serue me.

Assoone as they heare of me, they shall obey me: but the straunge chyldren shall dissemble wyth me

The straunge chyldren shall fayle: and be afraid out of theyr prysons.

The Lorde liueth, and blessed bee my stronge

helper, and prayſed bee the God of my ſaluacion.

Euen the God, which ſeeth that I be aduenged: and ſubdueth the people vnto me.

It is he that delyuereth me from my (cruel) enemyes, and ſetteth me vp aboue myne aduerſaryes: thou ſhalt rydde me from the wycked man.

For this cauſe I wyl geue thankes vnto thee O Lorde among the Gentiles: and ſynge prayſes vnto thy name.

Greate proſperitye geueth hee vnto hys kyng: and ſheweth louyng kindnes vnto Dauyd his annoynted, and vnto hys ſeede for euermore.

Celi enarrant gloriam dei. Pſalm.xix.

Morning praier.

THe heauens declare the glorye of God: and the fyrmamente ſheweth his handye worke.

One daye telleth another: and one nyghte certifieth another.

There is neyther ſpeche nor language: but their voyces are hearde amonge them.

Their ſounde is gone oute into all landes: and their wordes into the endes of the worlde.

In theym hathe he ſet a tabernacle for the ſunne: whyche cometh forth as a bridegrome oute of hys chamber, and reioyſeth as a gyaunte to runne hys courſe.

It goeth forthe from the vttermoſte parte of the heauē and runneth about vnto the end of it againe and there is nothynge hyd from the heate thereof.

The lawe of the LORD is an vndefyled lawe

conuer-

conuertynge the soule: the testimonye of the Lorde is sure, and geueth wysedome vnto the symple.

The statutes of the lord are ryghte and reioyce the hearte: the commaundemente of the Lorde is pure and geueth lyghte vnto the eyes.

The feare of the Lorde is cleane, and endureth forever: the iudgementes of the Lorde are trewe, and ryghteous al together.

More to be desyred are they then golde, yea then much fyne gold: sweter also then the honie and the honye combe.

Moreouer, by them is thi seruaunt taughte: and in keepynge of them there is greate rewarde.

Who can tel howe ofte he offendeth? O cleanse thou me from my secret faultes.

Kepe thy seruaunte also from presumpteous synnes least they get dominion ouer me: soo shall I be vndefyled, and innocente frome the greate offence.

Let the wordes of my mouth, and the meditacion of my hearte: be (alwaie) acceptable in thy sight.

O Lorde: my strength and my redemer.

Exaudiat te dominus. Psal xx.

THe Lorde heare thee in the daye of trouble: the name of the GOD of Jacob defende thee.

Sende thee helpe frome the sanctuarye: and strengthe thee oute of Syon.

Remember all thy offerynges: and accepte thy brente sacrifyce.

Graunte thee thy hartes desyre: and fulfyll all thy mynde.

We wyll reioyce in thy saluacyon, and triumph in the name of the Lorde oure God: the Lord performe al thy petecions.

Now know I that the Lord helpeth his annioted, and wyl heare him from his holy heauen: euen wyth the wholsome strengthe of his ryghte hand.

Some put theyr truste in charretes, and some in horses: but wee wyll remember the name of the Lorde our God.

They are broughte down and fallen: but we are rysen and stande vpryghte.

Saue Lorde and heare vs: O kynge of heauen when we call (vpon thee.)

Domine in virtute tua. Psalm.xxi.

THe kynge shall reioyce in thy strengthe O Lorde: exceedynge gladde shall he bee of thy saluacion.

Thou haste geuen hym his hartes desire: & hast not denied him the request of his lippes

For thou shalte preuente him wyth the blessings of goodnes: and shalt set a crowne of pure gold vpon his heade.

He asked lyfe of thee, and thou gauest him a long lyfe: euen for euer and euer.

His honour is great in thy saluacion: glory and greate worshyppe shalte thou laye vpon hym.

For thou shalt geue him euerlasting felicity: and make hym glad wyth the ioy of thy countenaunce.

And why, because the kyng putteth his truste in the lord: and in the mercie of the moste hyest, he shal

not

not myscary.

All thine enemies shall feele thy hand: thy right hande shall fynde out theym that hate thee.

Thou shalt make them like a fyery ouen in time of thy wrath: the lorde shall destroy them in his displeasure, and the fyre shal consume them.

Their frute shalte thou roote oute of the earthe: and their sede from among the chyldren of men.

For they entended myschife againste thee: and ymagined suche a deuise, as they are not hable to performe.

Therefore shalt thou put them to flight: and the strynges of thy bowe shalte thou make readye agaynst the face of them.

Be thou exalted lorde, in thy owne strength: soo wyll we synge and prayse thy power.

Deus deus meus. Psal. xxii.

Euening prayer.

MY God, my God (loke vppon me, why haste thou forsaken me: and arte so farre from my health, & from the wordes of my complaint.

O my GOD, I cry in the daye tyme, but thou hearest not: & in the night season also I take no rest

And thou contynuest holye: O thou worship of Israell.

Our fathers hoped in thee, they trusted in thee: and thou diddest delyuer them.

They called vppon thee, and were holpen: they put their trust in thee, and were not confounded.

But as for me, I am a worme and no man, a very scorne of men, and the outcast of the people.

All

All they that se me, laugh me to scorne: thei shote oute theyr lippes, and shake the heade, sayinge.

He trusted in God that he woulde deliuer him: let him delyuer hym, yf he wyll haue hym.

But thou arte he that tooke me oute of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers brestes.

I haue beene lefte vnto thee euer sence I was borne: thou art my God euē frō my mothers wōbe

O goe not from me, for trouble is hard at hād: and there is none to helpe me.

Manye oxen are come aboute mee: fat bulles of Basan close me in euerye syde.

They gape vpon me wyth theyr mouthes: as it were a raumpynge and roaryng lyon.

I am powred out like water, and all my bones are out of ioynt: my heart also in the myddes of my bodye, is euen lyke meltynge waxe.

My strengthe is dryed vp lyke a potsherde and my tongue cleueth to my gummes: and thou shalte brynge me into the duste of deathe.

For (manye) dogges are come aboute mee: and the counsel of the wycked layeth siege agaynst me.

They pearced my handes and my feete: I maye tell all my bones, they stande starynge and lokinge vpon me.

They parte my garmentes amonge them: and cast lottes vpon my vesture.

But be not thou farre frō me O Lord: thou art my succour, hast the to helpe me.

Delyuer my soule from the sworde: my dearlynge from the power of the dogge.

Saue

Saue me from the Lions mouth: thou hast hard me also from among the hornes of the Unicornes.

I will declare thy name vnto my brethren: in the myddes of the congregacion wyl I praise thee.

O prayse the Lorde ye that feare him, magnifye hym all ye of the sede of Jacob: and feare hym al ye seede of Israell.

For he hathe not despysed nor abhorred the low estate of the poore, he hath not hidde his face from hym: but when he called vnto him, he hearde hym.

My praise is of thee in the greate congregacion: my vowes wyll I perfourme in the syght of them that feare hym.

The poore shal eate and bee satisfyed, they that seke after the lorde shal prayse hym: your heart shal lyue for euer.

All the endes of the worlde shal remember them selues, and bee tourned vnto the Lorde: and all the kynredes of the nacyons shal worshyp before hym.

For the kynge dome is the Lordes: and he is the gouernour among the people.

All suche as bee fatte vpon earth: haue eaten and worshypped.

All they that go downe into the duft, shal kneele before him: & no mā hath quickened his own soule.

My seede shall serue hym: they shalbee counted vnto the Lorde for a generacion.

They shall come, and the heauens shall declare hys ryghteousnes: vnto a people that shalbe borne whome the Lorde hathe made.

Dominus regit me. Psalm.xxiii.

The



The Lorde is my shepeharde: therefore can I lacke nothynge.

He shall feede me in a grene pasture, and leade me forth beside the waters of comforte.

He shall conuerte my soule, and bringe me forth in the pathes of ryghteousnes: for his names sake.

Yea: though I walcke through the valey of the shadowe of death, I wyl feare no euyl: for thou art wyth me, thy rodde and thy staffe comforte me.

Thou shalte prepare a table beefore me, agaynste theym that trouble me: thou haste annoynted my heade wyth Oyle, and my cuppe shall bee full.

But thy louynge kyndenes and mercye shal folowe me all the dayes of my lyfe: and I wyll dwell in the house of the Lorde for euer.

Domine est terra. Pſalme.xxiiij.

Morning praier.

The earth is the lords, and al that therein is: the compaſſe of the woorlde, and they that dwell therein.

For he hathe founded it vppon the seas: and prepared it vpon the flouddes.

Who shall ascende into the hyll of the LORD? or who shall ryse vp in his holye place.

Euen he that hathe cleane handes, and a pure heart: and that hath not lifte vp his mind vnto vanitye, nor sworne to deceyue his neyghboure.

He shall receyue the blessynge frome the Lorde: and righteousnes from the GOD of his saluacion.

This is the generacion of theym that seke him, euen

euen of them that seke thy face O Jacob.

Lyfte vp youre heades, O ye gates, and be ye lyfte vp ye euerlastinge doores: and the king of glorye shall come in.

Who is the king of glory? it is the Lorde strong and mightye: euen the Lorde, mighty in battayle. Lift vp your heades (O ye gates:) and be ye lyfte vp ye euerlastinge doores: and the kynge of glorye shall come in.

Who is the king of glory? euen the Lorde of hostes, he is the kyng of glory.

Ad te domine. Psal.xxv.



Vnto the (O Lorde) wyll I lyfte vp my soule, my God, I haue put my truste in thee: O let me not be confounded, neyther let myne enemies triūph ouer me.

For all they that hope in the shall not be ashamed: but such as trāgresse without a cause shalbe put to confusion.

Shewe me thy wayes, O lorde: and teache me thy pathes.

Leade me forth in thy truth, and learne me, for thou art the God of my saluation: in the hath bene my hope al the daye long.

Cal to remēbraūce (O lord) thy tender mercyes & thy louing kindnes, which hath ben euer of olde.

Oh remember not the sinnes and offences of my youth: but accordyng to thy mercy thinke thou vppon me O Lorde, for thy goodnesse.

Gratious & ryghteous is the lorde, therfore wyll

he

he teache synners in the waye.

Them that be meke shall he guide in iudgment and suche as be gentle: them shal he learne his wai.

All the pathes of the lorde are mercy and truth: vnto suche as kepe his couenaunte and his testimonyes.

For thy names sake, O lorde: be mercyfull vnto my synne, for it is greate.

What man is he that feareth the lorde? him shal he teache in the waye that he shall chose.

His soule shall dwell at ease: and his seede shall enherite the lande.

The secretes of the lorde are among them that feare him: and he wyll shewe them his couenaunt

Myne eyes are euer lokinge vnto the lord: for he shall plucke my fete out of the nette.

Turne the vnto me, and haue mercy vppon me: for I am desolate and in miserye.

The sorowes of my hearte are enlarged, O bring thou me out of my troubles.

Loke vpon myne aduersitie and misery: and forgeue me all my synne.

Consider myne enemyes howe manye they are and they beare a tyrannous hate agaynst me.

O kepe my soule and deliuer me: let me not be confounded for I haue put my truste in thee.

Let perfectnes and ryghteous dealyng waite vpon me: for my hope hath bene in thee.

Deliuer Israell, O God: oute of all troubles.

Iudica me domine. Psal. xxvi.

Be

BE thou my iudge (O Lord) for I haue walked innocently: my truſt hath ben alſo in the lord, therfore ſhall I not fal.

Examine me, O Lorde and proue me: try out my reynes and my hearte.

For thy louing kyndnes is euer before mine eies and I wyll walke in thy trueth.

I haue not dwelte with vayne perſons: neyther wyl I haue felowſhyp with the deceitfull.

I haue hated the congregation of the wycked: and wyll not ſyt among the vngodly.

I wyll waſhe my handes in innocency, O Lord: and ſo wyll I go to thyne altare.

That I maye ſhew the voice of thankeſgeuing: and tell of all thy wonderous workes.

Lord, I haue loued the habitation of thy houſe: and the place where thine honor dwelleth.

O ſhutte not vp my ſoule with the ſynners: nor my lyfe with the bloude thyrſtye.

In whoſe handes is wyckednes: and theyr ryght handes are full of gyftes.

But as for me, I wyll walke innocently: O deliuer me, and be mercyfull vnto me.

My foote ſtandeth ryghte: I wyll prayſe the lorde in the congregations.

Dominus illuminatio. Pſal. xxvij.

THe Lorde is my lyght and my ſaluatyon, whom then ſhall I feare: the lorde is the ſtrengthe of my lyfe, of whome then ſhall I be afrayde. *Euenings prayer.*

When the wicked (euen myne enemyes and my foes) came vpon me to eate vp my flesshe, they stombled and fell.

Though an host of men were layed agaynst me, yet shal not my hart be afrayde: and thoughe there rose vp warre agaynst me, yet will I put my trust in him.

One thinge haue I desyred of the Lorde, which I wyl requyre, euen that I maye dwel in the house of the Lorde all the dayes of my life: to beholde the fayre bewtye of the Lord, and to visite his temple.

For in the tyme of trouble he shall hide me in hys tabernacle: yea, in the secreat place of his dwelling shal he hide me, and set me vp vpon a rocke of stone

And nowe shall he lyft vp my heade: aboue mine enemyes rounde aboute me.

Therefore wyll I offre in his dwellynge an oblacion wyth great gladnes: I wyll synge & speake prayses vnto the lorde.

Hearken vnto my voyce, O Lorde, when I crie vnto thee: haue mercye vppon me, and heare me.

My hearte hathe talked of thee, seke ye my face: thy face lorde wyll I seke.

O hide not thou thy face fro me: nor cast thy seruaunte awaye in displeasure.

Thou haste bene my succour, leaue me not neyther forsake me: O God of my saluacion.

When my father and my mother forsake me: the lorde taketh me vp.

Teache me thy waye, O Lord, and leade me the ryght way, because of myne enemyes.

Delyuer me not ouer into the wil of mine aduer

saryes

saries: for there are false witnesses risen vp against me, and suche as speake wrong.

I shoulde vtterlye haue faynted: but that I beleue verelye to see the goodnes of the Lorde in the lande of the lyuynge.

O tarye thou the Lordes leasure, be strong and he shal comforte thyne heart, and put thou thy trust in the Lorde.

Ad te domine clamabo. Psalm. xxviij.

VNto thee wyl I crye, O Lorde, my strengthe: thinke no scorne of me, lest yf thou make thee as thoughe thou hearest not, I become lyke them that goe downe into the pytte.

Heare the voyce of my humble peticions when I crye vnto thee: when I holde vp my handes towarde the mercye seate of thy holye Temple.

O plucke me not awaye (neyther destroy me) with the vngodly and wicked doers: which speake frendly to theyr neighbours, but ymagine mischief in theyr heartes.

Rewarde theym accordyng to theyr dedes, & according to the wickednes of their owne inuentiõs.

Recompence them after the worke of theyr hãdes, paye theym that they haue deserued.

For they regarde not in theyr mynd the workes of the lord, nor the operacion of his hands, therfore shal he breake them down and not buyld them vp.

Praised be the lord: for he hathe hearde the voice of my humble peticions.

The Lorde is my strengthe and my shyelde, my hearte hathe trusted in hym: and I am holpen,

therfore my heart daunceth for ioy, and in my song wyll I prayse hym.

The LORD is theyr strenghthe: and he is the wholesome defence of his annoynted.

O saue thy people, and geue thy blessynge vnto thine enheritaunce: fede theym and set them vp for euer.

Afferte domino. Psalm. xxix.

BRynge vnto the Lorde, O ye myghtye brynge young Rames vnto the Lorde: ascrybe vnto the Lorde worshyppe and strengthe.

Geue the Lord the honour due vnto his name: worshyp the Lorde wyth holye worshyppe.

It is the Lord that commaundeth the waters: it is the glorious God that maketh the thunder. It is the Lorde that ruleth the sea, the voyce of the lorde is myghtye in operacion: the voyce of the lorde is a glorious voyce.

The voice of the lord breaketh the Cedre trees: yea, the Lorde breaketh the Cedres of Libanus.

He made theym also to skypt like a calfe: libanus also and Syrion lyke a younge Unicorne.

The voyce of the lorde deuydeth the flames of fyre: the voyce of the Lorde shaketh the wildernes, yea, the lorde shaketh the wyldernes of Cades. The voyce of the lorde maketh the hindes to bring forthe yonge, and discouereth the thycke bushes: in his temple doeth euerye man speake of his honour.

The lorde sytteth aboue the water floude: and the lorde remayneth a kynge for euer.

The

The Lorde shal geue strength vnto his people: the lorde shal geue his people the blessyng of peace.

Exaltabo te domine. Psalm.xxx.

I wyll magnifye thee, O Lorde: for thou hast set me vppe: and not made my foes to triumphe ouer me. *Morning praier.*

O Lorde my God, I cryed vnto the: and thou hast healed me.

Thou Lorde hast brought my soule oute of hell: thou hast kepte my lyfe from them that goe downe to the pytte.

Syng prayses vnto the Lorde (O ye Sainctes of his:) and geeue thankes vnto him, for a remembraunce of his holynesse.

For his wrathe endureth but the twinklyng of an eye, and in his pleasure is life: heauynesse maye endure for a night, but ioye commeth in ỹ morning

And in my prosperitye I sayde, I shal neuer bee remoued: thou Lorde of thy goodnes hadst made my hill soo stronge.

Thou dydst tourne thy face (fro me:) and I was troubled.

Then cried I vnto the O Lorde: and gatte me vnto my Lorde ryght humblye.

What profyt is there in my bloude: when I goe downe to the pytte.

Shall the dust geue thankes vnto the, or shall it declare thy trueth?

Heare, O LORDE, and haue mercy vpon me: Lorde be thou my helper.

Thou hast turned my heauines to ioy: thou hast

put of my sackecloth, and girded me with gladnes.

Therefore shall euerye good manne synge of thy prayse wythout ceasynge: O my God, I wil geue thankes vnto thee for euer.

In te domine speraui. Psal.xxxi.

IN thee O Lorde haue I put my truste, let me neuer be put to confusion: delyuer me in thy ryghteousnes.

Bowe downe thyne eare to me: make haste to delyuer me.

And be thou my stronge rocke, and house of defence: that thou mayest saue me.

For thou arte my stronge rocke and my castell: be thou also my gide, & leade me for thy names sake

Drawe me oute of the net that they haue layed pryuelye for me: for thou arte my strengthe.

Into thy handes I commende my spyryte: for thou hast redemed me O Lord, thou god of truth.

I haue hated theym that holde of superstycyous vanityes: and my truste hathe beene in the Lorde.

I wyll be glade and reioyce in thy mercye: for thou haste considered my troule, and haste knowen my soule in aduerlitye.

Thou haste not shutte me vppe into the hand of the enemye: but haste set my fete in a large rowme.

Haue mercy vpon me, O lorde, for I am in trouble: and myne eye is consumed for verye heauynes, euen my soule and my bodye.

For my lyfe is waxen olde wyth heauynes: and my yeares wyth mournynge.

My strength fayleth me because of myne iniqui-

tye,

tye, and my bones are corrupte.

I became a reproſe amonge all myne enemyes, but ſpecially amõg my neighbors, and thei of mine acquayntaunce were afrayde of me, and they that did ſee me without, conueyed them ſelues from me

I am cleane forgotten, as a deade man oute of mynde: I am become lyke a broken veſſell.

For I haue heard the blaſphemye of the multitude, and feare is one euerye ſyde: whyle they conſpyre together agaynſt me, and take theyr counſell to take awaye my lyfe.

But my hope hath bene in thee. O lord: I haue ſayde thou arte my God.

My time is in thy hande, deliuer me from the hand of myne enemyes: & from them that perſecute me.

Shewe thy ſeruaunte the lyghte of thy countenaunce: and ſaue me for thy mercies ſake.

Let me not be confounded, O Lorde, for I haue called vpon thee: let the vngodly be put to confuſion and be put to ſcilence in the graue.

Let the lyinge lippes be put to ſilence, whyche cruellye, diſdaynefullye, and diſpitefullye, ſpeake agaynſte the ryghteous.

O howe plentifull is thy goodnes whych thou haſte layde vppe for theym that feare thee: and that thou haſt prepared for theym that put their truſt in thee, euen before the ſonnes of men.

Thou ſhalt hide them priuelye by thyne own preſence, frõ ỹ prouoking of al men, thou ſhalt kepe thẽ ſecretlye in thy tabernacle from the ſtrife of tonges

Thankes be to the lord: for he hathe ſhewed me marueylous greate kyndnes in a ſtronge citye.

And when I made haste, I saide: I am cast out of the syghte of thyne eyes.

Neuertheleſſe, thou heardeſte the voyce of my prayer when I cryed vnto the.

O loue the lord, al ye his Saynctes, for the lord preſerueth them that are faythfull, and plenteouſly rewardeth the proude doer.

Be ſtronge, and he ſhall ſtablyſhe your hearte: all ye that put your truſte in the lorde.

Beati quorum. Pſalme.xxxii.

Euening praier.



Bleſſed is he whoſe vnrighteouſnes is forgeuen: and whoſe ſinne is couered

Bleſſed is the man, vnto whom the lorde imputeth no ſynne: and in whoſe ſpyryte there is no gyle.

For whyle I helde my tonge, my bones conſumed awaye, throughe my daylye complayninge.

For thy hande is hauye vpon me day and nyght: and my moyſture is like the drough in the ſommer.

I wyll knowledge my ſyn vnto thee: and mine vnryghteouſnes haue I not hyd.

I ſayde, I wyl confeſſe my ſynnes vnto the lord: and ſo thou forgaueſt the wyckednes of my ſynne.

For this ſhall euery one that is godlye, make his prayer vnto thee: in a tyme when thou mayſte bee founde, but in the greate water flouddes they ſhall not come nyghe hym.

Thou arte a place to hyde me in, thou ſhalt preſerue mee frome trouble: thou ſhalte compaſſe mee rounde aboute wyth ſonges of delyueraunce.

I wyll

I wyll enfoꝛme thee, and teache thee in the way wherein thou ſhalt goe: and I wyll guyde the with myne eye.

Be ye not lyke hoꝛſe and mule, whyche haue noo vnderſtandynge: whoſe mouthes muſte be holden wyth bytte and bꝛydle, leſt they fal vppon thee.

Greate plagues remayne foꝛ the vngodlye, but who ſo putteth his truſt in the loꝛde, mercy embꝛaceth him on euerye ſyde.

Be glad: O ye righteous and reioyce in the loꝛd and be ioyfull all ye that are true of hearte.

Exultate iuſti in domino Pſal.xxxiij.

REioyce in the loꝛd, O ye ryghteous: foꝛ it becometh wel the iuſt to be thankful Pꝛayſe the loꝛde wyth harpe, ſinge Pſalmes vnto hym wyth the lute and inſtrument of ten ſtrynges.

Synge vnto the loꝛde a newe ſonge: ſyng pꝛayſes iuſtlye (vnto hym) wyth a good coꝛage.

Foꝛ the woꝛde of the loꝛde is true: and all hys woꝛkes are faythfull.

Hee loueth ryghteouſnes and iudgemente: the earthe is full of the goodnes of the Loꝛde.

By the woꝛd of the loꝛd wer the heauens made and al the hoſts of them bi the bꝛeath of his mouth.

He gathered the waters of the ſea together as it were vppon an heape: and layeth vp the deepe as in a treaſure houſe.

Let all the earth feare the loꝛde: ſtand in awe of hym all ye that dwel in the woꝛlde.

For he spake and it was done: he commaunded and it stode faste.

The Lord bryngeth the counsel of the heathen to naught: and maketh the deuises of the people to be of none effect (& casteth out the counsels of prynces.

The counsell of the Lorde shall endure for euer: and the thoughtes of his harte from generacion to generacion.

Blessed are the people whose God is the Lorde Iehouah: and blessed are the folke that haue chosen hym to be theyr inheritaunce.

The lord loked down from heauen, and beheld al the chyldren of mē: frō the habitaciō of his dwellynge he considereth al them that dwel in the earth

He fashyoned all the heartes of them: and vnderstandeth all theyr workes.

There is no kinge that can be saued by the multitude of an host: neyther is any myghtye man deliuered by muche strength.

A horse is coumpted but a vayn thyng to saue a man neither shal he deliuer any mā by his great strēgth Behold, the eye of the Lord is vpō them: that feare hym: & vpon them that put theyr trust in his mercy.

To delyuer theyr soules from death: and to fede them in tyme of darth.

Oure soule hath pacientlye taried for the lord, for he is oure helpe: and our shyelde.

For oure hearte shall reioyce in him: beecause we haue hoped in his holye name.

Let thy mercifull kyndenes (O Lorde) be vpon vs: lyke as we haue put oure truste in thee.

Benedicam

Benedicam dominum. Psal.xxxiiii.

I wyll alwaie geue thankes vnto the lorde: his prayse shal euer be in my mouthe.

My soule shall make her bost in ỹ lorde the humble shall here therof and be glad.

O prayse the Lorde wyth mee: and let vs magnifye his name together.

I soughte the Lorde, and he hearde me: yea, he deliuered me out of all my feare.

They had an eye vnto him, and were lyghtened: and theyr faces were not ashamed.

Loe, the poore cryeth, and the lord heareth him: yea, and saueth him oute of al his troubles.

The Aungell of the Lorde tarryeth rounde about them that feare hym: and delyuereth them.

O tast and see howe gracious the Lorde is, blessed is the man that trusteth in him.

O feare the Lorde, ye that bee hys saynctes: for they that feare him, lacke nothynge.

The Lions doe lacke, & suffre hunger: but they whiche seke the lorde, shall want no maner of thing that is good.

Come ye chyldren and herken vnto mee: I wyll teache you the feare of the lorde.

What man is he that lusteth to lyue, and would fayne see good dayes: kepe thy tongue from euyll, and thy lyppes that they speake no guyle.

Eschewe euyll and doe good, seke peace and ensue it.

The eyes of the Lorde, are ouer the righteous: and his eares are open vnto theyr prayers.

The countenaunce of the LORD is agaynste

them that doe euyl, to roote out the remembraunce of them from of the earth.

The ryghteous crye, and the Lord heareth them and delyuereth them out of all theyr troubles.

The Lord is nygh vnto them that are of a contrite hart: and wyll saue suche as be of an humble spyrit.

Greate are the troubles of the ryghteous: but the Lorde delyuereth hym oute of all.

He kepeth all hys bones: so that not one of them is broken.

But myschyefe shall slay the vngodly, and thei that hate the ryghteous shalbe desolate.

The Lorde deliuereth the soules of his seruauntes: and all they that put theyr truste in hym, shall not be destitute.

Iudica domine nocentes. Psal. xxxv.

Morning praier.

PLeade thou my cause O Lorde, wyth thē that striue wyth me & fight thou agaynst theim that fyght agaynst me.

Lay hand vpon the shyeld and buckler, and stande vp to helpe me.

Bryng forthe the speare, and stoppe the way agaynste them that persecute me: say vnto my soule, I am thy saluacion.

Let them be confounded and put to shame that seke after my soule: let theym be tourned backe and broughte to confusion that ymagyne myschyefe for mee.

Let theym be as the duste before the wynde: and the aungell of the lorde scaterynge them.

Lett

Let theyr waye be darke and slipperye: and let the aungel of the Lorde persecute them.

For they haue pryuelye layd theyr net to destroy me without a cause: yea, euē without a cause haue they made a pytte for my soule.

Let a sodaine destruction come vpon him vnawares: and his net that he hath layd pryuely catch hymselfe, that he maye fal into his owne mischiefe.

And my soule bee ioyfull in the Lorde: it shall reioyce in his saluacion.

And my bones shall saye Lord, who is lyke vnto the, whiche deliuerest the poore from him that is to stronge for him: yea, the poore and him that is in myserye, from hym that spoyleth him.

False witnes did rise vp: they layd to my charge thynges that I knowe not.

They rewarded me euyll for good: to the greate dyscomforte of my soule.

Neuertheiesse, when they were sycke I put one sacke clothe, and humbled my soule wyth fastynge: and my prayer shal turne into myne owne bosome.

I behaued my selfe, as thoughe it had beene my frende, or my brother: I went heauely, as one that mourneth for hys mother.

But in myne aduersitye they reioyced and gathered th em together: yea, the verye abiectes came together agaynste me vnawares, makyng mowes at me and ceased not.

Wyth the flatterers were busye mockers: whyche gnashed vpon me wyth theyr teeth.

Lorde, howe longe wilt thou loke vpon this? O delyuer my soule from the calamityes whyche they

bryngе

bryngeon me, and my dearlynge from the Lyons.

So wyll I geue thee thankes in the great congregation: I wyl prayse thee among much people.

O let not them that are mine enemies triumph ouer me vngodlye, neyther let theim wynke wyth theyr eyes that hate me wythout a cause.

And whie theyr cõmoning is not for peace: but they ymagine deceytefull woordes againste theym that are quiet in the lande.

They gaped on me with theyr mouthes and said fye on thee: fye on the, we saw it wyth our eyes.

This thou hast sene, O lorde: holde not thi tong then go not farre from me O Lorde.

Awake and stand vp to iudge my quarel: aueng thou my cause, my God and my Lorde.

Judge me, O Lorde my God: accordyng to thy ryghteousnes: and let them not tryumph ouer me.

Let theim not saye in theyr heartes: there there, so woulde we haue it: neither let them say, we haue deuoured hym.

Let them bee put to confusyon and shame togethere, that reioyce at my trouble: let theym bee clothed wyth rebuke and dishonoure that boast themselues agaynst me.

Let theym bee glad and reioyce that fauoure my ryghteous dealyng: yea let them say alway, blessed be the lord whyche hath pleasure in the prosperitye of his seruaunte.

And as for my tonge, it shalbee talkynge of thy ryghteousnes: and of thy prayse all the daye longe.

Dixit iniustus. Psalme.xxxvi.

My

MYharte sheweth me the wyckednes of the vngodlye, that there is no feare of God before hys eyes.

For he flatreth hym selfe in his owne syghte: vntyll hys abhomynable synne be founde oute.

The woordes of hys mouthe are vnrygh teous and full of deceypt: he hath left of to behaue himself wyselye, and to doe good.

He ymagined mischefe vpon his bed, and hathe set himselfe in no good waye, neyther doeth he abhorre anye thynge that is euyl.

Thy mercie O Lord: reacheth vnto the heauen and thy faythfulnes vnto the cloudes.

Thy ryghteousnesse standeth lyke the stronge mountaines: thy iudgements are like ỹ great depe

Thou Lord shalt saue both man and beast, how excellent is thy mercy O God? the chyldrē of mē, shall put theyr truste vnder ỹ shadow of thi wings.

They shall bee satisfied wyth the plenteousnes of thy house: and thou shalte geue them drynke of thi pleasures as oute of the ryuer.

For wyth the is the wel of lyfe: and in thy light shall we se lyghte.

O continue forth thi louing kindnes vnto them that knowe thee: and thy ryghteousnes vnto them that are true of hearte.

O let not the fote of pryd come against me: and let not the hande of the vngodlie cast me downe. There are they fallen (all) that worke wyckednes that are caste down, and shal not be able to stand.

Noli emulari. Psalm. xxxvij.

Fret

Euening praier.



Frette not thy selfe because of the vngodlye neither be thou enuyous agaynst the euyll doers.

For they shall sone be cut down like the grasse: and be withered euen as the grene hearbe.

Put thou thy truste in the Lord, and be doynge good: dwell in the lād, and verely thou shalt be fed.

Delyghte thou in the Lorde: and he shall geue thee thy hartes desyre.

Committe thy way vnto the Lorde: and put thy trust in him, and he shall bring it to passe.

He shall make thy righteousnes as cleare as the lyght: and thy iust dealinge as the none daye.

Hold the still in the lord, and abide patiently vpō him: but greue not thy selfe at him, whose wai doth prosper agaīst ꝑ mā that doth after euil coūsailes.

Leaue off from wrath, and let go displeasure, fret not thy selfe, els shalt thou be moued to do euyl.

Wycked doers shalbe roted out, and they that patiently abide the lorde: those shal enherite the land.

Yet a lytle while, & the vngodly shalbe clene gone thou shalt loke after his place, and he shalbe away.

But the meke spirited shal possesse the earth: and shalbe refreshed in the multitude of peace.

The vngodly seketh counsayle agaynst the iust: and gnasheth vpon hym with hys teeth.

The Lorde shal laugh hym to scorne: for he hath sene, that his day is commynge.

The vngodlye haue drawen oute the sworde, & haue bended their bowe to cast down the pore and nedy, and to slay such as be of a right conuersatiō.

Their sweorde shal goe thorow their own hart: and

and theyr bowe shalbe broken.

A small thynge that the ryghteous hath: is better then great ryches of the vngodlye.

For the armes of the vngodlye shalbee broken: and the lorde vpholdeth the ryghteous.

The lorde knoweth the dayes of the godlye: and their enheritaunce shall endure for euer.

They shall not be confounded in the perilous time and in the dayes of dearth they shall haue ynough.

As for the vngodly, they shal perysh, and the enemies of the lorde shal consume as the fat of lambes yea, euen as the smoke shal they consume awaie.

The vngodlye borroweth and payeth not again but the ryghteous is mercifull: and liberall.

Suche as be blessed of GOD, shall possesse the land & they that be cursed of him shalbe roted oute.

The lorde ordereth a good mans goyng: & maketh his waye acceptable to hym selfe.

Though he fall, he shal not be cast awaye: for the Lorde vpholdeth him wyth his hande.

I haue bene yonge, and nowe am olde: and yet sawe I neuer the ryghteous forsaken, nor his seede beggynge their breade.

The ryghteous is euer mercifull, and lendeth: and his sede is blessed.

Flye from euell, and doe the thinge that is good and dwell for euermore.

For the Lorde loueth the thing that is ryght: he forsaketh not his that bee godlye, but they are preserued for euer.

(The ryghteous shalbe punished:) as for the sede of the vngodlye, it shalbe roted oute.

The ryghteous shall enheryte the land: and dwell therein for euer.

The mouthe of the righteous is exercised in wisdome: and his tongue wilbe talking of iudgement.

The lawe of his God is in his heart: and his goynges shall not slyde.

The vngodlye seeth the ryghteous: and seketh occasyon to slaye hym.

The Lorde wyl not leaue hym in his hand: nor condemne him when he is iudged.

Hope thou in the lord, and kepe his waye: and he shall promote thee, that thou shalt possesse the land when the vngodlye shall perysshe, thou shalte see it.

I my selfe haue sene the vngodly in great power: and florysshynge lyke a grene baye tree.

And I went by, and loe, he was gone: I sought hym, but (hys place) coulde no where be founde.

Kepe innocencie, and take hede vnto the thing that is ryghte, for that shall bryngea man peace at the laste.

As for the transgressours, they shal perysh together: and the ende of the vngodlye is, they shall bee roted oute at the laste.

But the saluacyon of the ryghteous commethe of the Lorde: whyche is alsoo their strengthe in the tyme of trouble.

And the Lord shal stand by them, and saue them he shall delyuer theym from the vngodly: and shall saue them because they put theyr truste in hym.

Domine ne in furore. Psal. xxxviii.

PUt me not to rebuke (O Lorde) in thyne anger neyther chasten me in thy heuy displeasure. Morning praier.

For thyne arowes sticke faste in mee: and thy hande prelleth me sore.

There is no healthe in my fleashe, because of thy displeasure: neyther is there any rest in my bones, by reason of my synne.

For my wyckednes are gone ouer my head: and are lyke a sore burthen, to heuy for me to beare.

My woundes stincke and are corrupt: through my folysshnes.

I am brought into so great trouble and misery: that I goe mourninge all the daye longe.

For my loynes are filled wyth a sore disease: and there is no whole parte in my bodye.

I am feble and sore smytten: I haue roared for the verye disquietnes of my hearte.

Lorde thou knowest all my desyre: and my groninge is not hide from thee.

My heart paynteth, my strength hath failed me: and the lyghte of myne eyes is gone from me.

My louers and my neyghbors dyd stand loking vpon my trouble: and my kynsmen stode a farre of

They also that sought after my lyfe, laid snares for me: & they that went about to do me euil talked of wyckednes, & ymagined deceit al the day longe.

As for me, I was lyke a deafe man & hard not: & as one that is dum, which doth not opē his mouth.

I became euen as a man that heareth not: and in whose mouth are not reproues.

For in thee, O Lorde, haue I put my trust: thou shalte aunswere for me, O Lorde my God.

I haue required that thei (euen mine enemies) shoulde not triumph ouer me: for when my fote slipt they reioysed greatlye agaynste me.

And I truelye am set in the plage: and my heauinesse is euer in my syghte.

For I wyll confesse my wyckednesse: and be sorye for my sinne.

But myne enemyes lyue, and are myghty, and they that hate me wrongfully, are many in numbre

They also that rewarde euyll for good are agaynst mee: because I folow ỳ thyng that good is.

Forsake me not (O Lord my God:) be not thou farre fro me.

Haste the to helpe me: O lord God my saluacion

Dixit custodiam vias. Psalm.xxxix.

I Sayd, I wyl take hede to my waies: that I offende not in my tongue.

I wyll kepe my mouthe, as it were with a bridle: whyle the vngodly is in my syghte.

I held my tongue and spake nothyng: I kept silence yea, euen frome good woordes, but it was payne and griefe to me.

My harte was hote wythin me, and whyle I was thus musinge: the fyre kyndled, and at the last I spake wyth my tongue.

Lorde, let me knowe myne ende, and the number of my dayes: that I maye bee certyfyed howe longe I haue to lyue.

Beholde

Behold, thou haste made my dayes as it were a spanne longe, and myne age is euen as nothyng in respecte of the: and verelye euery man liuing is all together vanitye.

For man walketh in a vayne shadowe, and disquieteth him sefe in vayne: he heapeth vp ryches, and cannot tell who shall gather theim.

And nowe Lorde, what is my hope: truelye my hope is euen in the.

Delyuer me from all myne offenees: and make me not a rebuke vnto the folyshe.

I became domme, and opened not my mouth: for it was thy doynge.

Take thy plague awaye frome me: I am euen consumed by the meanes of thy heauye hande.

When thou wyth rebukes doest chasten manne for synne, thou makest his beautye to consume awaye like as it were a moth frettynge a garment: euerye man therefore is but vanitye.

Heare my prayer, O lorde, and with thyne eares cõsider my callyng: holde not thy peace at mi teres: For I am a straunger with the, and a soiurner: as al my fathers were.

O spare me a lytle: that I maie recouer my strẽgth: before I go hence, and be no more seene.

Expectans expectaui. Psalm.xl.



Waited pacientlye for the Lorde: and he enclined vnto me, and heard my callyng. He brought me also oute of the horrible pytte, oute of the myre and claye: and

set my feete vpon the rocke, and ordered my goynges. And he hathe put a new songe in mi mouth, euen a thankes geuinge vnto our God.

Many shal see it and feare: and shall putte their truste in the Lorde.

Blessed is the man that hathe set his hope in the Lorde: and turned not vnto the proud, and to such as goe aboute wyth lyes.

O Lorde my GOD, great are thy wonderous workes: whyche thou haste done, like as be also thy thoughtes whych are to vs warde, and yet ther is no man that ordereth them vnto the.

If I woulde declare theym, and speake of them: they shoulde bee moe then I am hable to expresse.

Sacrifice and meateofferinge thou wouldeste not haue: but myne eares hast thou opened.

Burnte offerynges, and sacrifice for synne, hast thou not required: then sayde I, loe I come.

In the volume of the Boke it is wrytten of me that I should fulfil thy wyl, O my God: I am contente to doe it, yea thy law is within my hearte.

I haue declared thy ryghteousnes in the great congregation: loe, I wyll not refrayne my lyppes, O Lord, and that thou knowest.

I haue not hidde thy righteousnes wythin my heart: my talking hath bene of thi truth, and of thy saluacion.

I haue not kepte backe thy louinge mercye and trueth: from the greate congregacion.

Wythdrawe not thou thy mercye frome me, O Lorde: lette, thy louynge kindenes and thy trueth

alwaye

alwaye preserue me.

For innumerable troubles are come about me, my sinnes haue taken suche holde vpon me, that I am not able to loke vp: yea, they are moe in number then the heares of my heade, and mi heart hath fayled me.

O Lorde lette it bee thy pleasure to delyuer me: make haste, O Lorde, to helpe me.

Let theim be ashamed and confounded together that seke after my soule to destroy it: let theym bee dryuen backewarde and put to rebuke that wisshe me euyll.

Let them be desolate and rewarded with shame that saye vnto me: fye vpon thee, fye vpon thee.

Let al those that seeke thee, be ioyfull and glad in thee: and let all such as loue thy saluacion say alwaye the lorde be praysed.

As for me, I am poore and nedye: but the Lorde careth for me.

Thou art my helper and redemer: make no long taryinge O my God.

Beatus qui intelligit. Psalm. xli.

Euening prayer.

BLessed is he that considereth the poore and nedie: the lorde shal deliuer hym in the tyme of trouble.

The lord preserue him and keepe him aliue, that he may be blessed vpon earthe: and deliuer not thou him into the wyl of his enemyes.

The Lorde comforte him, when he lyeth sicke vpon his bed; make thou all his bed in his sycknes.

I sayde, Lorde bee mercifull vnto me: heale my soule, for I haue synned agaynst thee.

Myne enemyes speake euyll of mee: when shall he dye, and hys name perysshe?

And if he came to se me, he speaketh vanity, and his hearte conceyueth falsehode wythin hymselfe: and when he commeth forth, he telleth it.

All mine enemyes whysper together agaynste me: euen agaynste me doe they imagine this euyll.

Let the sentence of giltlines procede against him and nowe that he lyeth: let hym ryse vp no moore.

Yea, euen myne owne familier frende whom I trusted: whyche did also eate of my bread, hath laid greate wayte for me.

But be thou mercyfull vnto me, O Lorde, rayse thou me vp agayne: and I shall rewarde them.

By this I knowe that thou fauoureste me: that myne enemye doeth not triumphe agaynste me. And when I am in helth, thou vpholdeste me: and shalt set me before thy face for euer.

Blessed be the Lord God of Israell world without ende. Amen.

Quemadmodum. Psalm.xlii.



Like as the hart desireth the water brookes: so longeth my soule after the O god.

My soule is a thyrste for GOD, yea euen for the liuinge God, when shall I com to apeare before the presence of god

My teares haue bene my meate day and night whyle they dayly saye vnto me, where is nowe thy

God?

GOD?

Now when I thinke therevpon, I powre oute my hearte by my selfe: for I wente with the multitude, and brought theim forth into the house of god

In the voyce of praise & thankesgeuing, among suche as kepe holye daye.

Whye art thou so full of heuynesse, O my soule: and why arte thou so vnquiet wythin me.

Put thy truste in God, for I wyll yet geeue hym thankes: for the helpe of his countenaunce.

My God, my soule is vexed within me: therfore wyl I remember thee concerning the land of Jordan, and the lytle hyl of Hermon.

One deepe calleth another, because of the noise of thy water pypes: all thy waues and stormes are gone ouer me.

The Lorde hathe graunted his louing kindnes: on the day tyme and in the night season did I syng of him, and made my praier vnto the god of my life

I wil say vnto the god of my strength, why hast thou forgotten me? whye go I thus heuelye, whyle the enemye oppresseth me?

My bones are smitten a sunder as with the sword whyle mine enemies, that trouble me: cast me in the teeth.

Namely whyle they saye daicly vnto me, where is nowe thy God.

Whye arte thou so vexed O my soule: and whye arte thou so disquieted wythin me?

O put thy truste in God, for I wyll yet thanke hym: whyche is the helpe of my countenaunce, and my GOD.

Iudica

Iudica me deus. Psalm. xliii.

GIue sentence wyth me (O God) and defende my cause agaynste the vngodlye people: O deliuer mee from the deceytefull and wicked manne.

For thou art the God of my strength, why hast thou put me from thee: and whye goe I so heuelye whyle the enemye oppresseth me.

Oh send oute thy lighte and thy trueth that thei maye leade me: and bringe me vnto thy holye hyll, and to thy dwellyng.

And that I maye go vnto the alter of God, euen vnto the God of my ioy and gladnes: and vpon the harp wil I geue thankes vnto the (O god) my god

Why arte thou so heauye, O my soule: and whie arte thou so disquieted with me.

O put thou thy trust in God, for I wil yet geue thankes: whyche is the helpe of my countenaunce, and my God.

Deus auribus nostris. Psalm. xliiii.

Morning praier.

WE haue heade wyth our eares (O god) oure fathers haue tolde vs: what thou haste done in theyr tyme of olde.

Howe thou hast dryuen out the heathen with thy hande, and planted them in: how thou haste destroyed the nacions, and caste theym oute.

For thei gate not the land in possession through theyr owne swoorde, neither was it theyr own arme that helped them.

But thy ryghte hande and thyne arme, and the lyghte of thy countenaunce: because thou haddeste a fa-

aſa nor vnto them.

Thou arte my kinge (O God:) ſende helpe vnto Jacob.

Through the wyl we ouerthrowe our enemyes: and in thy name wyll we treade them vnder, that ryſe vp agaynſte vs.

For I wil not truſt in my bowe: yet it is not my ſweorde that ſhal helpe me.

But it is thou that ſaueſt vs from our euemye: and putteſt them to confuſion that hate vs.

We make oure boaſte of God al daye longe: and wyl prayſe thy name for euer.

But now thou art farre of, and putteſt vs to cõfuſion: and goeſt not forth wyth our armyes.

Thou makeſt vs to tourne our backs vpon our enemyes: ſo ỹ they which hate vs, ſpoile our goods

Thou letteſt vs be eaten vp like ſhepe: and haſt ſcattered vs among the heathen.

Thou ſilleſt thy people for nought: and takeſte no money for them.

Thou makeſte vs to bee rebuked of oure neyghbours: to be laughed to ſcorne and had in diriſion of them that are rounde aboute vs.

Thou makeſte vs to bee a by worde amonge the Heathen: & that the people ſhake their heades at vs

My confuſion is daily before me: and the ſhame of my face hath couered me.

For the voyce of the ſlaunderer and blaſphemer for the enemye and auenger.

And thoughe all thys be come vpon vs, yet doe we not forget thee: nor behaue our ſelfes frowardlie in thy couenaunte.

Oure

Oure heart is not turned backe: neither our steppes gone oute of thy waye.

No not when thou hast smytten vs into the place of dragons: & couered vs w̄ the shadowe of death.

If we haue forgotten the name of our god, and holden vp oure handes to anie straunge God: shal not God searche it oute, for he knoweth the verye secretes of the hearte.

For thy sake also are we kylled all the day long: and are counted as shepe appoynted to be slayne.

Up Lorde, why slepest thou: awake, and be not absent from vs for euer.

Wherefore hidest thou thy face, and forgettest oure myserye and trouble.

For oure soule is brought lowe vnto the dust our bellye cleueth vnto the grounde.

Aryse and helpe vs: and delyuer vs for thy mercyes sake.

Eructauit cor meum. Psal.xlv.

My harte is enditinge of a good matter: I speake of the thynges whych I haue made vnto the kynge.

My tongue is the penne: of a readye wryter.

Thou arte fayrer then the children of men, full of grace are thy lyppes, because God hath blessed the for euer.

Gyrde the with thy sweorde vpon thy thygh (O thou most myghty: accordynge to thy worshyp and renowne.

Good lucke haue thou w̄ thine honor: ride on because

cause of the worde of trueth: of mekenes and righteousnes, and thy right hande shal teache the terrible thynges.

Thy arrowes are verye sharpe, and the people shalbe subdued vnto thee: euen in the myddeste among the kynges enemyes.

Thy seate (O God) endureth for euer: the scepter of thy kyngedome is a ryght scepter.

Thou haste loued ryghteousnes, and hated iniquitie: wherfore god (euen thy God) hath annoynted the with the oyle of gladnes aboue thy felowes

All thy garmentes smell of Myrre, Aloes, and Casia: oute of the Iuerye palaces whereby they haue made the glad.

Kynges doughters were amonge thy honorable women: vppon thy ryght hande dyd stande the Quene in a vesture of golde (wrought about wyth dyuerse colours.)

Herken (O doughter) and consider, enclyne thine eare: forget also thine owne people, and thy fathers house.

So shall the kyng haue pleasure in thy beautye for he is thy Lorde God, and worshippe thou hym.

And the daughter of Tyre shalbe there wyth a gyfte: lyke as the ryche also amonge the people shal make theyr supplication before thee.

The kynges daughter is all glorious wythin: her clothing is of wrought golde.

She shalbe brought vnto the kyng in raiment of nedle worke, the virgines that be her felowes, shal beare her companie, and shalbe brought vnto thee.

With ioy and gladnes shal they be brought: and

shal

shall enter into the kynges palayce.

In stede of thy fathers thou shalt haue children: whome thou mayst make Prynces in all landes.

I wyll remembre thy name frome one generation vnto another: therefore shall the people geue thankes vnto thee, worlde wythoute ende.

Deus noster refugium. Psal.xlvi.

GOD is oure hope and strengthe: a very present helpe in trouble.

Therfore wyll not we feare, though the erth be moued: and though the hilles be caryed into the myddest of the Sea.

Though the waters therof rage & swell: & though the mountaynes shake at the tempeste of the same.

The ryuers of the floude therof shal make glad the cyty of God: the holye place of the tabernacle of the moste hyghest.

God is in the myddest of her, therefore shal she not be remoued: God shal helpe her, & that right earely

The Heathen make much a doe, and the kyngdomes are moued: but god hath shewed his voyce, and the earth shall melte awaye.

The Lord of hostes is wyth vs: the god of Jacob is oure refuge.

O come hyther, and beholde the woorkes of the Lorde: what destruction he hathe brought vppon the yearthe.

He maketh warres to cease in all the worlde: he breaketh the bowe and knappeth the speare in sunder, and burneth the chariotes in the fyre.

Be ſtil then and knowe that I am God, I wyll be exalted among the Heathen: & I wyl be exalted in the earth.

The Lord of hoſtes is with vs, the God of Iacob is oure defence.

Omnes gentes plaudite. Pſal. xlvij.

O Clap youre handes together (al ye people:) O ſing vnto God wyth the voyce of melodie. Euening praier.

For the LORDE is hye and to be feared he is the great kynge vpon al the earthe.

He ſhall ſubdue the people vnder vs: and the nacions vnder oure feete.

He ſhall choſe out an heritage for vs: euen the worſhyppe of Iacob whom he loued.

God is gone vp with a mery noiſe: and the lord wyth the ſounde of the trompe.

O ſing prayſes, ſyng prayſes vnto our God: O ſynge prayſes ſynge prayſes vnto our king.

For God is the kynge of all the erth, ſing ye prayſes wyth vnderſtandinge.

God reygneth ouer the Heathen: GOD ſytteth vpon his holie ſeate.

The Prynces of the people are ioyned vnto the people of the god of Abraham, for GOD (which is verie hie exalted) doeth defend the earth as it were wyth a ſhylde.

Magnus dominus. Pſal. xlviij.

GReat is the Lorde, and highly to be praiſed, in the cytye of oure GOD, euen vpon his hoye hyll.

The

The hyll of Syon is a fayre place, and the ioye of the whole earth: vppon the Northside lyeth the citye of the greate kynge, GOD his well knowen in her palaces, as a sure refuge.

For loe, the kynges of the earthe: are gathered and gone by together.

They merueyled to see suche thynges: they were astonied, and sodaynely cast downe.

Feare came then vpon theim and sorowe as vpon a woman in her trauayle.

Thou shalte breake the shyppes of the sea: through the Easte wynde.

Lyke as we haue hearde, so haue we sene in the citye of the Lord of hostes, in the cytye of our God: GOD vpholdeth the same for euer.

We wayte for thy louynge kindnes, O God: in the myddes of thy temple.

O God, accordyng vnto thy name, so is thy prayse vnto the worldes ende: thy ryghte hande is full of ryghteousnes.

Let the mounte Sion reioyce, and the doughters of Juda be glad: because of thy iudgementes.

Walke aboute Sion, and goe rounde about her and tell the towres therof.

Marke well her bulwarkes, set vp her houses: that ye maye tell theim that come after.

For this GOD is our GOD for euer and euer: he shalbe our guyde vnto death.

Audite hec gentes. Psal.xlix.

O Heare

O Heare ye this, all ye people, ponder it wyth youre eares, all ye that dwell in the worlde.

Hygh and low, ryche and poore, one with another.

My mouthe ſhall ſpeake of wyſedome: and my hearte ſhall muſe of vnderſtanding.

I wyll enclyne myne eare to the parable: & ſhew my darke ſpeache vpon the harpe.

Wherfore ſhould I feare in the dayes of wickednesſe: and when the wyckednesſe of my heeles cõpaſſeth me round aboute.

There be ſome that put their truſte in their goods & boaſt thẽ ſelues in the multitude of their ryches.

But no man maie delyuer his brother: nor make agremente vnto God for him.

For it coſt more to redeme their ſoules: ſo that he muſte let that alone for euer.

Yea though he liue longe: and ſee not the graue.

For he ſeeth that wyſemen alſo dye, and periſhe together: as wel as the ignoraunte and foliſhe, and leaue their ryches for other.

And yet they thinke that their houſes ſhal continewe for euer: and that their dwellynge places ſhall endure frome one generacion to another, and call the landes after theyr owne names.

Neuertheleſſe, man wyll not abide in honor: ſeynge he maye bee compared vnto the beaſtes that perysshe, this is the waye of them.

This is their foolyshenes: and their poſteritye prayſe their ſayinge.

They lye in the hell lyke ſheepe, death gnaweth vpon theym: and the ryghteous ſhal haue dominacyon of them in the morninge, their beautye ſhal con-

sume in the sepulchre out of their dwelling.

But god shall deliuer my soule from the place of hell: for he shall receyue me.

Be not thou afrayd thoughe one be made rych, or yf the glorye of his house be encreased.

For he shall carye nothynge awaye wyth hym when he dyeth: neyther shal his pompe folow him.

For while he liued, he counted himselfe an happi man: and so long as thou doest well vnto thy selfe, men wyll speake good of thee.

He shal folowe the generacions of his fathers: and shall neuer see lyghte.

Man beynge in honor, hath no vnderstanding: but is compared vnto the beastes that perysshe.

Deus deorum dominus. psal. l.

Morning praier.

THe Lorde euen the most mighty God, hath spoken & called the worlde from the risynge vp of the sunne vnto the goinge downe therof.

Out of Sion hath god appered: in perfect beauty.

Oure God shall come, and shal not keepe silence, there shall goe before him a consuminge fier: and a myghtie tempest shalbe styrred vp roūd about him

He shal cal the heauen from aboue: and the earthe that he maye iudge his people.

Gather my saynts together vnto me: those that haue made a couenaunte wyth me, wyth sacrifice.

And the heauens shal declare his righteousnes: for God is iudge himselfe. Heare, O my people, & I wyl speake, I my selfe wil testifie agaynst thee: O Israel, for I am god, euen thy god

I wyll not reproue thee: because of thy sacrifyces, nor for thy burnte offerynges, because they were not alwaye before me.

I wyl take no bullocke oute of thy house: nor hee goates out of thy foldes.

For all the beastes of the forreste are myne: and so are the cattels vpon a thousande hylles.

I knowe all the fowles vppon the mountaynes: and the wilde beastes of the fielde are in my syght.

If I be hungry I wyl not tel thee: for the whole worlde is myne, and all that therein is.

Thynkest thou that I wyl eate bulles flesh: and drynke the bloude of goates?

Offer vnto God thankes geuinge: and paie thy vowes vnto the most hyest.

And call vpon me in the tyme of trouble: so wyl I heare thee, and thou shalte prayse me.

But vnto the vngodly said god: why doest thou preach my lawes, & take my couenaũt in thi mouth

Wheras thou hatest to be reformed: and hast caste my wordes behinde thee.

When thou sawest a theefe, thou consẽtedst vnto him: and hast ben partaker wyth the aduouterers.

Thou hast let thy mouth speake wickednes: and wyth thy tonge thou hast set furthe deceyte.

Thou satest & speakest against thy brother: yea and hathe slaundered thyne owne mothers sonne.

These thinges hast thou done, & I held my tong, & thou thoughtest wyckedlye, that I am eueu such a one as thy selfe: but I wyl reproue the and set before thee, the thynges that thou hast done.

O consider this, ye that forget God: lest I pluck you awaye, and there bee none to delyuer you.

Who so offereth me thankes and praise, he honoreth me: and to him that ordereth his conuersacion ryghte, wil I shewe the saluacion of God.

Miserere mei deus. Psalme.li.



Aue mercie vpon me, O god, after thy gret goodnes: accordyng vnto ꝯ multitude of thy mercyes, doe away mine offences. Washe me throughly fro my wyckednes: & clense me fro my sinne.

For I knowledge my faultes: and my synne is euer before me.

Agaynst the only haue I synned, and done this euyll in thy syght: that thou myghtest bee iustified in thy saying, and cleare when thou arte iudged.

Beholde I was shapen in wyckednes: and in synne hath my mother conceyued me.

But loe, thou requirest trueth in the inward partes: & shalt make me to vnderstand wisdō secretly. Thou shalt pourge me with isope, & I shalbe clene: thou shalt washe me, & I shalbe whiter then snow.

Thou shalt make me heare ioy & gladnesse: that the bones whyche thou hast broken may reioyce.

Tsurne thy face from my synnes: and put oute al my mysdedes.

Make me a cleane hearte O God, and renewe a ryghte spirite wythin me.

Cast me not away from thy presence: and take not thy holy spirite from me.

O geue me the comforte of thy helpe agayn: and stablyshe me wyth thy free spirite.

Then shal I teach thy wayes vnto the wicked and sinners shalbe conuerted vnto thee.

Delyuer me from bloude gyltines, O god, thou that arte the God of my healthe: and my tong shall synge of thy ryghteousnes.

Thou shalt open mi lippes, O Lord, my mouth

shall

shal shewe thy prayse.

For thou delyrest no sacrifice, els woulde I geue it the. but thou delyghtest not in burnte offeringes

The sacrifice of god is a troubled spirite, a broke and a contrite heart: O God, shalt thou not dispise.

O be fauourable and gracious vnto Sion: build thou the walles of Jerusalem.

Then shalt thou be pleased wyth the sacrifice of ryghteousnes, wt the burnt offeryngs & oblacions: then shal they offer yog bullockes vpon thine alter.

Quid gloriaris in malicia. Psalm. lij.

WHy boastest thou thy selfe, thou tyraunt: that thou canst doe mischiefe?

Wheras ye goodnes of god: endureth yet daili.

Thy tong ymagineth wickednes: and with lies thou cuttest lyke a sharpe rasor.

Thou hast loued vngraciousnes more then goodnes: and to talke of lyes moore then ryghteousnes.

Thou haste loued to speake al wordes that may do hurte: O thou false tongue.

Therfore shal god destroye thee for euer, he shal take the and pluckе the oute of thy dwellynge: and rote the oute of the lande of the liuinge.

The ryghteous also shall see this, and feare: and shal laughe him to scorne.

Loe, this is the man that toke not GOD for his strengthe, but trusted vnto the multytude of his riches: and strengthed him selfe in his wickednes.

As for me, I am lyke a greene Olyue tree in the house of GOD: my trust is in the tender mercy of God, for euer and euer.

I wil alway geue thanks vnto the, for that thou

haste done: and I wyll hope in thy name, for thy saynctes lyke it well.

Dixit incipiens. Psalm. liii.

Euenynge prayer. THe folish body hath sayd in his heart: there is no God.

Corrupt are they, and becom abhominable in their wyckednes: there is none that dothe good.

God loked downe from heauen vpon the chyldren of men: to see yf there were anye that woulde vnderstande and seke after God.

But they are al gone out of the waye, they are all together become abhominable: there is also none that doeth good, no not one.

Are not they wythoute vnderstandynge that worke wyckednes: eating vp my people as yf they woulde eate breade, they haue not called vpon god

They were afrayd, where no feare was, for god hath broke ỹ bones of him ỹ besieged the: thou hast put them to cõfusion because god hath despised thẽ.

Oh that the saluacion were geuen vnto Israell oute of Sion: Oh that the Lorde wold deliuer his people oute of captiuitye.

Then shoulde Jacob reioyce: and Israel shoulde be ryght glade.

Deus in nomine tuo. Psal liiij.

SAue me (O God) for thy names sake: and auẽge me in thy strengthe.

Heare my prayer (O God:) and harken vnto the wordes of my mouth.

For straungers are ryssen vppe againste me: and tyrauntes wyche haue not God before their eyes, seke after my soule.

Behold, GOD is my helper: the Lorde is wyth them

them that vpholde my soule.

He shall rewarde evyl vnto myne enemyes: destroye thou them in thy trueth.

An offering of a free heart wil I geue thee, and praise thy name. o Lord, because it is so comfortable

For he hathe deliuered me out of al my trouble: & myne eye hath sene his desyre vpon mine enemyes.

Exaudi deus. Psalme lv.

HEare my prayer (O god) and hide not thy self from my petition.

Take hede vnto me, and heare me: howe I mourne in my prayer and am vexed.

The enemy cryeth so, and the vngodlye cōmeth on so faste, for they are mynded to doe me some mischiefe, so maliciously are they set agaynste me.

My heart is disquieted within me: and the feare of deathe is fallen vpon me.

Fearefulnes and trembling are come vpon me: and horrible dzede hath ouerwhelmed me.

And I sayde, O that I had wynges lyke a doue for then would I flye away, and be at reste.

Loe, then would I get me away farre of, and remayne in the wyldernes.

I woulde make haste to escape because of the stormye wyndes and tempeste.

Destroy their tonges O Lord, and deuide them for I haue spied vnrighteousnes & strife in the city.

Day and nyght goe they about within the wals therof, mischief also and sorow ar in the midest of it

Wickednes is therein, decept and guyle go not out of their stretes.

For it is not an open enemye that hath done me this dishonor: for then I coulde haue borne it.

Neither was it myne aduersary, that did magnyfye himselfe agaynste me, for then peraduenture, I woulde haue hide my selfe from hym.

But it was euen thou my companion: my guide and myne owne familier frend.

We toke swete counsaile together: and walked in the house of God as frendes.

Let death come hastily vpon them: and let them goe downe quicke into hell: for wyckednesse is in ther dwellynges and amonge them,

As for mee, I wyll call vpon God, and the Lorde shal saue me.

In the euenynge & morninge, & at none day wyll I praye: & that instantly, and he shall heare my voyce:

It is he that hath delyuered my soule in peace, from the battayle that was agaynste me: for there were manye wyth me.

Ye, euē god that endureth for euer shal heare me, & bringe thē down, for thei wil not turn nor fear god

He layed his handes vppon suche as bee at peace wyth him: and he brake his couenaunte.

The wordes of his mouth were softer then butter, hauing warre in hys hearte: his woordes were smother then oyle, and yet bee they verye swordes.

O cast thy burthen vpon the lord, and he shal nourysshe thee: & not suffer the ryghteous to fal for euer

And as for them, thou (O God) shalt bring them in the pyt of destruction.

The bloude thyrstie and deceytfull men shal not lyue oute halfe theyr dayes neuertheles, my truste shal be in the O Lorde

Morning praier.

B Miserere mei deus quoniam. Psal. lvi.

Emercifull vnto mee, O God: for man goeth

aboute

about to deuour me: he is dayly fighting and troublynge me.

Myne enemies are dayelye in hand to swalow me vp: for they be many that fyghte agaynst me, O thou moste hyest.

Neuertheless, thoughe I be some time afraid: yet I put my truste in thee.

I wyl prayse God, because of his word: I haue put my trust in God, and wyll not feare what flesh can doe vnto me.

They dayelye mystake my wordes: al that they ymagine is to doe me euyll.

They holde altogether, and keepe theym selues close: and marke my stepes when they laye wayte for my soule.

Shal they escape for their wyckednes? thou (O God) in thy displeasure shalt cast them downe.

Thou tellest my flittinges: put my teares into thy bottel, are not these thynges noted in thy boke?

Whensoeuer I call vppon thee, then shall myne enemies be put to flyghte: this I knowe, for god is on my syde.

In Gods wordes wyll I reioyce: in the Lords worde wyl I comforte me.

Yea in God haue I put my truste: I wyll not be afrayde what man can doe vnto me.

Vnto thee (O God) wyll I paye my vowes: vnto thee wyl I geue thankes.

For thou hast delyuered my soule frome deathe and my feete from fallynge: that I maye walke before God in the lyghte of the lyuyng.

Miserere mei deus. Psal. lvij.

BE mercifull vnto me (O GOD) bee mercifull vnto *Morning praier.*

vnto mee, for my soule trusteth in thee: and vnder the shadow of thy wynges shalbe my refuge vntyll this tyrannye be ouer paste.

I wyl cal vnto the most hygh God: euē to the god that shal performe the cause whych I haue in hand

He shall send from heauen: and saue me from the reprofe of him that woulde eate me vp.

God shal sende forth his mercye and trueth: my soule is among Lions.

And I lye euen among the chyldren of mē (that are set on fire:) whose teth are speares & arrowes, and their tong a sharpe swoorde.

Set vp thy selfe (O GOD) aboue the heauens: and thy glorye aboue al the earth.

They haue layde a nette for my feete, and prest downe my soule: they haue dygged a pyt before me, and are fallen into the middes of it themselues

My heart is fixed (O God) my heart is fixed. I wyll syng and geue prayses.

Awake vp my glorye, awake lute and harpe: I my selfe will awake ryghte early.

I wil giue thankes vnto thee (O Lord) among the people: & I wil sing vnto the among the nacions

For the greatenesse of thy mercy reacheth vnto the heauens: and thy truth vnto the cloudes.

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Si vere vtique iusticiam. Psalm. lviij.

ARe your mynds set vpon ryghteousnes, O ye congregacion: and doe ye iudge the thynge that is ryghte, O sonnes of men.

Yea, ye ymagyne myschiefe in your hart vpon the earthe: and youre handes deale wyth wyckednes.

The

The vngodly are frowarde, euen from their mothers wombe: as sone as they be borne, they goe astraye and speake lyes.

They are as venemous as the poison of a serpēt: euen lyke the deafe Adder that stoppeth her eares.

Which refuseth to heare the voyce of the charmer: charme he neuer so wysely.

Breake their teeth (O God) in their mouthes, smite the chawe bones of the Lions (O Lord:) let them fall away lyke water that runneth apace, & whē thei shote their arrowes, let thē be rooted out Let them cōsume away lyke a snaile, & be lyke the vntimeli fruite of a womā: & let thē not se the sūne.

Or euer our pottes be made whote wyth thornes: so let indignacion vexe hym euen as a thynge that is rawe.

The ryghteous shall reioyce when he seeth the vengeaunce: he shall washe hys fotesteppes in the bloude of the vngodly.

So that a mā shal say, verely ther is a reward for the righteous: doutles there is a god that iudgeth (in the earthe.

Eripe me de inimices. Psal. lx.

DElyuer me from myne enmies (O GOD: defende me from them that rise vp against me. Euening praier.

O deliuer me from the wicked doers: & saue me from the bloud thyrstie men.

For loe, they lye waiting for my soule: the mighty men are gathered together against me, wythout any offence or faulte of me (O Lorde.)

They runne and prepare them selues wythoute my fault: aryse thou therfore to helpe me, & behold. Stād vp (O lord god of hostes) thou god of Israel, to visite all the heathē: & be not merciful vnto thē

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that offende

offende of malicious wyckednes.

They goe too & fro in the euenynge, they grynne lyke a dogge: and runne about thrōughe the cityes.

Beholde, they speake wyth theyr mouth: & swoordes in theyr lyppes, for who doeth heare.

But thou (O Lorde) shalt haue them in derision and thou shalte laugh al heathen to scorne.

My strēgth wyll I ascribe vnto the: for thou art the God of my refuge.

God sheweth me his goodnes plenteously: and God shall let me see my desyre vpon myne enemies

Slay them not, lest my people forget it, but scatter them abroade amonge thy people. and put them downe (O Lord oure defence.)

For the synne of theyr mouth, and for the wordes of their lyppes, they shalbe taken in their pryde, and whye, theyr preachynge is of cursinge and lyes.

Consume thē in thy wrathe, consume them that they maye perysh: and know that it is God which ruleth in Iacob, and vnto the endes of the worlde.

And in the euenynge they wyll returne: grynne lyke a dogge, and wyl go aboute the cityе.

They wyll runne here and there for meate: and grudge yf they be not satisfied.

As for me, I wyll synge of thy power, and wyll prayse thy mercie betymes in the morning: for thou thou hast bene my defence & refuge in the day of my trouble.

Vnto thee, O my strengthe, wyl I sing: for thou (O god) arte my refuge and my mercifull God.

Deus repulisti nos. Psalm. lx.

O God, thou that hast cast vs out and scatered vs abrode: thou hast also bene displeased O turne thee vnto vs agayne.

Thou hast moued the land and deuided it: heale the sores thereof for it shaketh.

Thou hast shewed thy people heauye thinges: thou haste geuen vs drynke of deadly wyne.

Thou hast geuen a token for such as feare thee: that they maye tryumph because of the trueth.

Therefore were thy beloued delyuered: helpe me wyth thy ryghte hande and heare me.

God hath spoken in his holines, I wil reioyce & deuyde Sichem: & mete out the valley of Sucoth.

Giliad is mine, & Manasses is mine: Ephraim also is the strēgth of my head, Iuda is my lawgeuer

Moab is my washe pot, ouer Edom wyll I caste oute my shoe: Philistia be thou glad of me.

Who wyl lead me into the strong city: who wyl bryng me into Edom?

Haste thou not caste vs oute (O God:) wilt not thou (O God) go out wyth our hostes.

O be thou our helpe in trouble: for vayne is the helpe of man.

Thorow we god shal we do greate actes: for it is he that shall treade down oure enemyes.

Exaudi deus depreca. Psalm. lxi.

HEare my crying (O God:) geue eare vnto my prayer.

From the endes of the earth wil I call vnto thee: when my hearte is in heuynes.

Oh set me vp vppon the rocke that is hier then I: for thou haste bene my hope, and a strong tower for me agaynste the enemye.

I wyll dwell in thy tabernacle for euer: and my truste shalbe vnder the couerynge of thy wynges.

For thou, O lorde, haste hearde my desyres: and haste

haſt geuē an heritage to thoſe that feare thy name.

Thou ſhalte graunte the kinge a longe life that his yeares may endure thorowout al generacions

He ſhal dwel before god for euer: o prepare thy louyng mercy & faythfulnes, ỹ thei may preſerue him

So wyll I alwaye ſinge prayſe vnto thy name. that I maye dayly perfourme my vowes.

Nonne deo ſubiecta. Pſalm. lxii.

Morning praier.

MY ſoule truelye waiteth ſtil vpon God: for of hym commeth my ſaluacion.

He verelie is my ſtrength and my ſaluacion: he is my defence ſo that I ſhall not greatlye fall.

Howe longe wyl ye ymagine miſchiefe againſte euery mā? ye ſhalbe ſlaine al the ſorte of you: yea as a tottering wall ſhal ye be, & like as a brokē hedge.

Their deuiſes is onli how to put him out whō god wil exalt: their delight is in lies thei geue good wordes with their mouth, but curſe with their hearte.

Neuertheleſſe, my ſoule wayte thou ſtill vppon God: for my hope is in him.

He truely is my ſtrength and ſaluacion: he is my defence ſo that I ſhal not fall.

In God is my healthe and my glory: the rocke of my myghte, and in God is my truſte.

O put your truſt in him alwai ye people: power out youre heartes before him, for god is our hope.

As for the chyldren of men, they are but vayne, the children of men are deceitful vpon the waights they are altogether lighter then vanitye it ſelfe.

O truſte not in wronge and robberye, geue not your ſelfes vnto vanyty, if ryches encreaſe, ſet your hearte vpon them.

God ſpake once and twyſe, I haue alſo heard the

ſame

same that power belongeth vnto God.

And that thou lord art merciful: for thou rewardest euerye man according to his worke.

Deus deus meus. Psalm. lxiii.

O God thou art my god, earlye wyl I seke the My soule thyrsteth for thee: my flesche also longeth after thee, in a barren and dry land, where no water is.

Thus haue I loked for thee in holynes: that I myghte beholde thy power and glorye.

For thy louinge kindenes is better then the lyfe itselfe: my lyppes shall prayse thee.

As long as I lyue, wyll I magnify thee on this maner: and lyfte vp my handes in thy name.

My soule shalbe satisfied, euen as it were wyth marye and fatnesse: when my mouth prayseth thee wyth ioyeful lyppes.

Haue I not remembred thee in my bed: & thought vpon thee, when I was wakynge.

Because thou hast bene my helper: therefore vnder the shadowe of thy wynges wyll I reioyce.

My soule hangeth vpon thee; thy righte hande hathe vpholden me.

These also that seeke the hurte of my soule: thei shal goe vnder the earth.

Let them fal vpon the edge of the sworde: that they maye be a portion for foxes.

But the king shal reioyce in GOD, al thei also that sweare by him shal be cõmẽded: for the mouth of theym that speake lyes shalbe stopped.

Exaudi deus orationem meam Psal. lxiiij.

HEare my voyce, O god: in my prayer preserue my lyfe from feare of the enemye,

hyde

Hyde me from the gatherynge together of the frowarde: & frō the insurrection of wicked doers.

Whiche haue whet their tongue like a sweorde: and shote oute their arrowes, euen bitter wordes.

That they maye priuely shote at him whyche is perfect: sodeinly do they hyt hym and feare not.

They conrage them selues in mischife: and commen among them selues how they may lay snares and saye that no man shall see them.

They ymagine wickednes, and practise it: that they kepe secrete among themselues, euery man in the depe of his hearte.

But god shall sodainly shote at thē with a swifte arrowe: that they shalbe wounded.

Yea their owne tongues shal make them fal: in so much ỹ whoso seeth thē shall laugh thē to scorne.

And all men that see it, shall saye, this hath God done: for they shall perceaue that it is his worke.

The ryghteous shall reioice in the lord, and put his trust in him: and all they that are true of hearte shalbe glad.

Te decet hymnus. Psal lxv.

Euenīge praier. THou O god art praised in Sion: and vnto the shall the vowe be performed: in Jerusalem.

Thou that heareſt the prayer: vnto the shall all flesh come.

My misdedes preuayle against me: Oh be thou merryfull vnto oure synnes.

Blessed is the man whom thou choosest and receauest vnto thee: he shall dwell in thy courte and shalbe satisfied with the pleasures of thy house, euē of thy holy temple.

Thou shalt shewe vs wonderful thinges in thy ryghteouse-

ryghteousnes (O God) of oure saluacion: thou that arte the hope of al the endes of the earth, and of thē that remayne in the broad sea.

Which in his strength setteth faste the mountaynes: and is gyrded about wyth power.

Which stilleth the raginge of the sea: and the noise of his waues: and the madnes of his people.

They also that dwel in the vttermost partes (of the earthe) shalbe afrayed at thy tokens: thou that makest the outegoynges of the morninge and eueninge to prayse thee.

Thou visitest the earthe, and blessest it: thou makest it verye plenteous.

The riuer of God is ful of water: thou preparest their corne for soo thou prouidest for the earthe.

Thou waterest her forowes, thou sendest rayne into the litle vallyes thereof: thou makest it softe wᵗʰ the droppes of rayne, and blessest the encrease of it.

Thou crowndest the yere wyth thy goodnesse: and thy cloudes droppe fatnesse.

They shal drop vpō the dwellinges of ꝑ wildernes: and the litle hylles shal reioyce one euery syde. The foldes shalbe ful of shepe: the valleies also shal stand so thicke wᵗʰ corne, that they shal laugh & sing.

Iubilate deo. Psalm lxvi.

O Be ioyful in God, al ye landes: syng prayses vnto the honor of his name, make his prayse to be glorious.

Saye vnto god, O howe wonderfull art thou in thy woorkes: thorowe the greatenes of thy power shal thyne enemyes bee founde lyers vnto thee.

For al the worlde shall worshipp thee: sing of thee and prayse thy name.

O come hyther and behold the worckes of God: howe wonderfull he is in his doynge towarde the chyldren of men.

He tourned the sea into drye lande, so that they went thorowe the water on foote: there did we reioyce therof.

He ruleth wyth his power for euer, his eyes beholde the people: and suche as wyll not beleue, shall not be able to exalte them selues.

O prayse our God (ye people:) and make ȳ voyce of his prayse to be hearde.

Which holdeth our soule in life: and suffereth not oure feete to slyp.

For thou (O GOD) haste proued vs: thou also haste tryed vs, lyke as syluer is tried.

Thou broughtest vs into the snare: and layd trouble vpon our loynes.

Thou sufferedste men to ryde ouer oure heades, we wēt thorow fire and water: and thou broughtest vs oute into a welthye place.

I wyl goe into thy house wyth burnt offerings and wyl paye thee my vowes whiche I promised wyth my lipppes: and spake with my mouth, when I was in trouble.

I wil offer vnto thee, fat burnt sacrifices, wᵗʰ the incence of rammes: I wyl offer bullockes ⁊ goates

O come hether, and hearken al ye that feare god: and I wyl tel you what he hath done for my soule.

I called vnto hym wyth my mouthe: and gaue hym prayses wyth my tongue.

If I enclyne vnto wyckednes wyth my heart: the lorde wyl not heare me.

But God hathe heard me, ⁊ considered the voice

of

of my prayer.
Prayſed be god whiche hathe not caſt out my praier: nor turned his mercye from me.

Deus miſereatur noſtri. Pſalm.lxvii.

GOD be mercifull vnto vs, and bleſſe vs and ſhew vs the lyghte of his countenaunce: and be mercifull vnto vs.

That thy waye may be knowen vppon yearth: thy ſauynge healthy among al nacions.

Let the people prayſe thee O GOD: yea let all the people prayſe thee.

O let the nacions reioyce and bee glad: for thou ſhalt iudge the folke righteouſlye, and gouerne the nacions vpon earth.

Let the people praiſe thee O god: let al the people prayſe thee.

Then ſhall the earth bryngе forth her increaſe: and GOD, euen our owne God, ſhall geue vs his bleſſing.
God ſhal bleſſe vs: and all the endes of the wooride ſhall feare him.

Exurge deus. Pſalm.lxviii.

LEt god aryſe, and let his enemyes be ſcatered: lette theym alſo that hate him flye beſore him. Morning praier.

Lyke as the ſmoke vanyſheth, ſo ſhalt thou dryue them awaye: and lyke as wax melteth at the fier, ſo let the vngodly periſhe at the preſence of god

But let the ryghteous bee glad, and reioyce beſore God: let them alſo be merye and ioyfull.

O ſynge vnto God, and ſynge prayſes vnto his name: magnifye him that rideth vpon the heauens as it were vppon an horſe, prayſe him in his name, yea and reioyce beſore hym.

He is a father of the fatherles, and defendeth the cause of wydowes: euen God in his holy habitaciō.

He is the God that maketh mē to be of on minde in an houle, and bryngeth the prisoners out of captiuitī: but letteth the runnagates continue in scarsenes.

O God when thou wentest forth before the people: when thou wentest throughe the wyldernesse,

The earthe shoke, and the heauens dropped at ꝑ presence of god: euen as Sinay also was moued at the presence of god, whiche is the god of Israell.

Thou, O God, sēdest a gracious rayn vpon thy inheritaunce: and refreshedste it when was werye.

Thy congregacions shal dwel therein: for thou O God, haste of thy goodnes prepared for the poze.

The Lord gaue the word: great was the companye of the preachers.

Kynges with theyr armies dyd fly, and were discomfited: & they of the housholde deuided the spoile

Though ye haue lien among the pottes: yet shal ye be as the wynges of a doue, that is couered with syluer wynges, and her fethers lyke golde.

When the almightye scattered kinges for theyr sake: then were they as white as snow in Salmon

As the hyl of Basan, so is Gods hill: euen an high hyl as the hyl of Basan.

Why hop ye so, ye highe hylles: this is gods hyll in the whiche it pleaseth him to dwell: yea, the lord wyl abide in it for euer.

The charrets of God are twenty thousand euen thousandes of angels, and the lord is among them as in the holye place of Sinay.

Thou art gone vp onhigh, thou hast ledde captiuitye

uitie captiue, and receyued giftes for men: yea, euen for thyne enemyes, that the Lord God might dwel among them.

Prayſed be ẏ lord dayly: euen the god which helpeth vs, and powred his benefites vpon vs.

He is our god, euen the god of whom commeth ſaluacion: god is the lord bi whom we eſcape death

God ſhall wound the heade of his enemies, and the heary ſcalpe of ſuche a one as goeth on ſtill in his wyckednes.

The Lorde hath ſayd, I will bryng my people a gayn, as I dyd frō Baſan: myne own wyl I bryng agayne, as I did ſome tyme from the depe of ẏ ſea. That thy fote maie be dipped in the bloud of thine enemyes: and that the tongue of thi dogges mai be redde throughe the ſame.

It is well ſeene, O God, howe thou goeſt: howe thou, my god and king, goeſt in the ſanctuarye.

The ſyngers goe before, the minſtrels folow after, in the myddeſt are the damoſels playinge wyth the timbrelles.

Geue thankes, O Iſraell, vnto god the lorde in the congregacions: from the grounde of the heart.

There is litle Beniamin their ruler, & the prynces of Iuda, their counſell: the prynces of Zabulon, and the prynces of Nephtali.

Thy god hath ſent forth ſtrength for the, ſtablyſh the thinge O God, that thou haſt wrought in vs.

For thy temples ſake at Ieruſalem, ſo ſhal kynges bryng preſentes vnto thee.

When the companye of the ſpeare men, & multitude of the myghtye are ſcatered abroad emonge the beaſtes of the people, ſo that thei humbly bring

pieces of siluer) and when he hath scatered the people that delyght in warre.

Then shal the Prynces come oute of Egipt: the Moryans lande shal sone stretche oute her handes vnto God.

Syng vnto God, O ye kingdomes of the earth O synge prayses vnto the Lorde.

Whyche sitteth in the heauens ouer all frome the beginning: lo, he doth sende oute his voyce, yea and that a myghtye voyce.

Ascribe ye the power to God ouer Israell: hys worshyp and strengthe is in the cloudes.

O God wonderfull arte thou in thy holye places euen the God of Israel: he wyll geue strengthe and power vnto his people, blessed be God.

Saluum me fac Deus. Psalm. lxix.

Euening praier.

SAue me, O God: for the waters are come in, euen vnto my soule.

I sticke fast in the depe myre wher no grou̇nd is: I am come into depe waters, so that the floudes runne ouer me.

I am weary of crying, my throte is drye: my sighte fayleth me for wayting so longe vpon my God.

They that hate me without cause are moe then the heeres of my head: they that are myne enemies and wouldе destroye me gyltles, are myghtye.

I payed them the thynges that I neuer tooke: God thou knowest my simplenes, and my faultes are not hide frome the.

Let not them that trust in thee, O lorde GOD of hoostes, be ashamed for my cause: lette not those that seke thee be confounded through me, O Lord God of Israell.

And whye? for thy sake haue I suffered rep?oke. shame hath couered my face.

I am become a straunger vnto my bzethzen: e? uen an aleant vnto my mothers chyldzen.

For the ?eale of thyne house hath euen eaten me: and the rebukes of them that rebuked thee are fal= len vpon me.

I wepte and chastened my selfe wyth fastyng: and that was turned to my rep?oke.

I put on a sackecloth also: & thei iested vpon me.

They that sitte in the gate speake agaynste me: and the dzunkardes make songes vpon me.

But lozde I make my pzaier vnto thee: in an ac= ceptable tyme.

Heare mee, O God, in the multitude of thy mer= cye: euen in trueth of saluacion.

Take me out of the myze that I syncke not, Oh let me be delyuered from theym that hate me: and oute of the depe waters.

Let not the water floude dzowne mee, neyther let the depe swalowe me vp: and let not the pit shut her mouth vpon me.

Heare me, O Lozd, for thi louing kindnes is cō= fo?table: turne the vnto mee: accozding to the mul= titude of thy mercyes.

And hide not thy face frome thy seruaunte, for I am in trouble: Oh haste thee and heare me.

Dzawe nygh vnto my soule and saue it: Oh de= lyuer me because of myne enemyes.

Thou hast knowen my rep?oke, my shame: & my dishono?, myne aduersaryes are all in thy syghte.

Thy rebuke hathe bzokenne my hearte, I am full of heauynesse: I looked for some to haue pye=

pietye on me, but there was no man, neither found I anye to comforte me.

They gaue mee galle to eate: and when I was thyrsty, they gaue me vynegar to drynke.

Let their table bee made a snare to take theym selues withal: and let the thyngs (that should haue bene for their wealthe) bee vnto theym an occasion of fallyng.

Let their eyes be blynded that they see not: and euer bowe thou downe their backes.

Powre out thyne indignacion vpon them: and let thy wrathfull displeasure take holde of them.

Let their habitacion bee voyde: and no man to dwell in their tentes.

For they persecute hym whome thou hast smitten: and they talke how thei may vexe them whom thou hast wounded.

Let them fall from one wyckednes to another: and not come into thy ryghteousnes.

Let them be wyped out of the boke of the liuinge: and not to be wryten among the ryghteous.

As for mee, when I am poore and in heuynes: thy helpe (O God) shall lyfte me vp.

I wyl prayse the name of god wyth a song, and magnifye it wyth thankes geuyng.

This also shall please the lorde: better then a bul locke, that hath hornes and hoofes.

The humble shall consider this, and bee gladde: seke ye after god, and your soule shall lyue.

For the Lorde heareth the poore: and despiseth not his prysoners.

Let heauen and earthe prayse hym: the sea, and al that moueth therein.

For

For god will saue Sion, & buyld the cityes of Juda that men may dwel there: and haue it in possession.

The posterity also of his seruaunts shal inherite it: and they that loue hys name shall dwell therein.

Deus in adiutorium. Psalm.lxx.

HAste thee, O God, to deliuer me, make hast to helpe me, O Lorde.

Let the im be ashamed and confoũded that seke after my soule: let thẽ be tourned backewarde and put to confusion that wysche me euyll.

Let them (for their reward) be sone brought to shame: that crye ouer me, there there.

But let al those that sek thee, be ioyful and glad in thee: & let al such as delighte in thy saluacion say alwaye, the Lorde bee prayse d.

As for mee, I am poore and in miserye: haste thee vnto me (O God.

Thou arte my helper and my redemer: O Lord make no longe tarying.

In te domine speraui. Psalm.lxxi.

IN thee, O Lorde haue I put my trust, let me neuer bee put to confusion: but ryde me and delyuer me in thy ryghteousnes, enclyne thyne eare vnto me and saue me. *Morning praier.*

Be thou my stronge hold (whervnto I may alwaye resorte: thou haste promised to helpe mee, for thou arte my house of defence and my castel.

Delyuer me, O my God, oute of the hand of the vngodly: oute of the hande of the vnrighteous and cruel man.

For thou, O Lorde God, arte the thinge that I longe for, thou arte my hope euen frome my youth.

Through the haue I bene holden vp euer sence

I

I was borne: thou arte he that toke me oute of my mothers wombe, my prayse shalbe alwayes of thee.

I am become as it were a monster vnto manye; but my sure truste is in thee.

Oh let my mouth be filled with thy prayse: (that I may sing of thy glorye) and honor al the day long

Caste me not awaye in the tyme of age: forsake me not when my strengthe fayleth me.

For myne enemyes speake agaynste me, and they that lay wayte for my soule: take their counsayle together, sayinge: God hathe forsaken him, persecute hym and take him, for theyr is none to deliuer him.

Goe not farre fro me, O God: my God hast the to helpe me.

Let theym be confounded and perysshe, that are agaynst my soule: let them be couered wyth shame and dishonor, that seke to doe me euyll.

As for me, I wyll patiently abide alwaye: and wyll prayse thee more and more.

My mouth shal daielie speake of thy ryghteousnes and sal salnacion: for I knowe no ende thereof.

I wyl go forth in the strength of the Lord god: and wyl make mencion of thy ryghteousnes onely.

Thou (O God) haste taught me from my youth vp vntyll nowe, therefore wyll I tell of thy wonderous woorkes.

Forsake me not (O God) in myne olde age, when I am graye headed: vntyll I haue shewed thy strength vnto this generacō, and thy power to al theym that are yet for to come.

Thy ryghteousnes (O God) is verye highe, and great thynges are they that thou hast done: O god who is lyke vnto thee.

O what greate troubles and aduersities hast thou shewed me: and yet diddest thou turne and refreshe me, yea and broughtest me from the depe of the earth agayne.

Thou hast brought me to great honor: and comforted me on euery syde.

Therefore will I prayse the and thy faithfulnes (O God) playing vpon an instrument of musicke: vnto the will I syng vpon the harpe, O thou holy one of Israell.

My lyppes will be fayne, when I syng vnto the and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnes al the day long: for they are confounded & brought vnto shame, that seke to do me euyll.

Deus iudicium. Psal lxxij.

GEue the king thy iudgements (O God:) and thy righteousnes vnto the kynges sonne.

Then shall he iudge the people accordynge vnto right: and defend the poore.

The mountaynes also shall bring peace: and the litle hilles, righteousnes vnto the people.

He shall kepe the simple folke by their right: defend the childrē of the poore, & punish ꝑ wrōg doer.

They shall feare the as longe as the Sunne and Mone endureth: from one generation to another.

He shall come down like the raine into a flece of woll: euen as the droppes that water the earth.

In his tyme shal the righteous florysh: yea, and aboundaūce of peace, so lōg as the mone endureth.

His dominion shalbe also frome the one sea to the other: and from the floude vnto the worldes ende.

They ꝑ dwell in ꝑ wildernes shal knele before him

his

his enemyes shall lycke the dust.

The kynges of Tharsis and of the Iles shall geue presentes: the kynges of Araby and Saba shall bryng gyftes.

All kynges shall fall downe before hym: al nacions shal doe him seruice.

For he shall delyuer the poore when he crieth: the nedye also, and him that hath no helper.

He shalbe fauourable vnto the simple and nedye and shall preserue the soules of the poore.

He shall delyuer their soules frome falshed and wrong and deare shal their bloude be in his syght

He shal lyue and vnto hym shalbee geuen of the gold of Arabia: prayer shalbe made euer vnto him and dayly he shal be praysed.

There shalbe an heape of corne in the earth, hye vpon the hilles: his fruit shal shake lyke Libanus & shalbe grene in the citye, like grasse vpon the earth.

His name shal endure for euer, his name shal remayne vnder the sunne emong the posterities: whiche shalbe blessed thorowe him, and al the Heathen shal prayse him.

Blessed be the lorde God, euen the God of Israel whyche onelye doeth wonderous thynges.

And blessed be the name of his maiestie for euer: and all the earthe shalbe fylled wyth his Maiestye Amen. Amen.

Euening praier.

Quam bonus Israel. Psalm. lxxiij.

TRuelye God is louyng vnto Israell: euen vnto suche as are of a cleane hearte.

Neuertheles, my fete were almooste gone: my treadynges had well nigh slypte.

And whie? I was greued at the wycked: I do also

also see the vngodlye in suche prosperitye.

For they are in no peryl of deathe: but are lustye and strong.

They come in no misfortune lyke other folk, neither are they plagued lyke other men.

And this is the cause that they bee so holden wyth pryde, and ouerwhelmed wyth crueltye.

Theyr eyes swell for fatnesse: and they doe euen what they luste.

They corrupt other, and speake of wicked blasphemy, their talkinge is agaynste the most highest.

For they stretche forth their mouth vnto the heauen: and their tonge goeth thorow the worlde.

Therefore fall the people vnto theim: and thereout sucke they no small aduauntage.

Tushe saye they, howe shoulde god perceyue it, is their knowledge in the most hyghest.

Loe, these are the vngodlye, these prosper in the worlde, and these haue ryches in possession: and I saide, then haue I clensed my harte in vayne, and washed my handes in innocencye.

All the daye longe haue I benne punished: and chastened euerye morning.

Yea, and I had almoste sayde euen as they: but loe, then should I haue condemned the generacion of thy chyldren.

Then thought I to vnderstand this, but it was to heard for me.

Vntyl I went into the sanctuarye of God, then vnderstode I the ende of these men.

Namelie how thou doest set thē in slippery places: and castest them downe, and destroyest them.

O howe sodaynelye doe they consume, perysshe and

and come to a fearefull ende.

Yea, euen lyke as a dreame when one awaketh: soo shalte thou make their ymage to vanyshe oute of the citye.

Thus my harte was grieued: and it went euen throughe my raynes.

So foolyshe was I and ignorannte: euen as it were a beaste before thee.

Neuertheles, I am alwaie by thee: for thou hast holden me by my ryghte hande.

Thou shalt guyde me with thy counsell: and afterwarde receaue me wyth thy glorye.

Whom haue I in heauen but thee: and there is none vpon earth, that I desire in cõparison of thee.

My flesshe and my hearte faileth: but god is the strengthe of my hearte, and my porcion for euer.

For loe, they that forsake thee shall perysh: thou hast destroyed al theym that committe fornication agaynste the.

But it is good for mee to holde me faste by God, to put my trust in the lord god: & to speake of al thy woorkes, in the gates of the daughters of Sion.

Vt quid deus repulisti. Psalm. lxxiiij.

O God wherefore art thou absente from vs so longe: why is thy wrathe so hoate agaynste the shepe of thy pasture.

O thinke vppon thy congregacyon: whom thou haste purchased and redemed of olde.

Thynke vpon the trybe of thyne enherytaunce: and mounte Sion wherein thou haste dwelte.

Lift vp thy fete that thou mayest vtterly destroy euery enemy: whych hathe done euyl in thy Sanc-

tuarye

tuarye.

Thine aduerlaries roare in the myddes of thy congregacions: & set vp their banners for tokens.

He that hewed timber afore out of ỹ thicke trees: was knowen to bringe it to an excellente woorke.

But now they breake down al the carued woorke thereof: with axes and hammers.

They haue set fire vppon thy holye places: and haue defiled the dwellinge place of thy name, euen vnto the grounde.

Ye, they said in their hearts, let vs make hauocke of them altogether: thus haue they brente vppe all the houses of God in the lande.

We se not oure tokens, ther is not one Prophet more: no not one is there among vs that vnderstãdeth any more.

O god, howe long shal the aduersary do this dishonor? howe longe shall the enemye blaspheme thy name for euer.

Why withdrawest thou thi hand? why pluckest thou not thy right hand oute of thy bosome, to consume the enemye.

For God is my kyng of olde: the healpe that is done vpon earth, he doth it him selfe.

Thou diddest deuide the Sea, through thy power: thou breakeste the heades of the dragons in the waters.

Thou smotest the heades of Leuiathan in pyeces: and gauest hym to be meate for the people in the wyldernes.

Thou broughtest out fountaines & waters out of the hard Rockes, thou driuest vp myghtye waters.

The daye is thyne, and the nyghte is thyne:

thou

thou haste prepared the lyghte and the sunne.

Thou haste set all the borders of the earth: thou hast made sommer and wynter.

Remember this, O Lorde, howe the enemye hathe rebuked: and howe the folyshe people hathe blasphemed thy name.

O delyuer not the soule of the Turtle doue, vnto the multitude of the enemyes: and forgette not the congregacion of the poore for euer.

Loke vpon the couenaunte: for all the earthe is full of darkenes, and cruell habitacions.

O let not the symple goe away ashamed: but let the poore and nedye geue prayse vnto thy name.

Aryse O god, mayntayne thyne owne cause: remẽber howe the folyshe man blasphemeth the dayelye

Forget not the voyce of thine enemyes, the presumpcion of theym that hate thee,: increaseth euer more and more.

Confitebimur tibi. Psal. lxxv

Morning praier.

VNto thee (O GOD) doe we geue thanks: yea vnto thee doe we geue thankes.

Thy name also is nygh: and that do thy wonderous workes declare.

When I receaue the congregacion: I shal iudg accordyng vnto righte.

The earth is weake, and al the inhabitours therof: I beare vp the pillers of it.

I sayde vnto the fooles, deale not so madly: and to the vngodlye, set not vp your horne.

Sette not vp youre horne on hyghe, and speake not wyth a stiffe necke.

For promotion cometh neyther frome the East, nor from the West: nor yet from the South.

And

And whie: God is the iudge: he putteth downe one, and setteth vp another.

For in the hande of the Lord there is a cup, and the wyne is red: it is full myxt, and he powreth oute of the same.

As for the dregges thereof: all the vngodlye of the earthe shall drincke theym, and sucke them out.

But I wil talke of the God of Jacob: and praise hym for euer.

All the hornes of the vngodly also wil I breake: and the hornes of the ryghteous shalbe exalted.

Notus in Iudæa. Psalm.lxxvi.

IN Jewrye is God knowen: his name is greate in Israell.

At Salem is his tabernacle: and hys dwelling in Sion.

There breake he the arrowes of the bowe: the shyelde, the sweorde, and the battayle.

Thou arte of more honour and mighte: then the hilles of the robbers.

The proud are robbed, they haue slept their slepe and al the men (whose handes were mightye) haue founde nothinge.

At thy rebuke (O God of Jacob:) both the charret and horse is fallen.

Thou, euen thou arte to bee feared: and whoo maye stande in thy syghte, when thou arte angrie.

Thou dydst cause thy iudgemente to bee hearde from heauen: the earth trembled and was still.

When God arose to iudgement: and to helpe al

the meke vpon earthe.

The fearcenes of man shal tourne to thy prayse: and the fearcenes of other shalt thou restrayne.

Promise vnto the lorde your god, and kepe it al yea that bee rounde aboute hym: bryngе presentes vnto hym that oughte to be feared.

He shall restrayne the spyryte of Pryнces: and is wonderfull amonge the kynges of the earthe.

Voce mea ad dominum. Psal.lxxvii.

I will crye vnto God wyth my voyce, euen vnto God will I crye wyth my voyce: and he shall hearken vnto me.

In the time of my trouble I sought the lorde: my sore ran and ceassed not, in the nighte season my soule refused comforte.

When I am in heauines, I will thynke vppon GOD: when my hearte is vexed and will complayne.

Thou holdeste myne eyes wakyng: I am so feble that I cannot speake.

I haue considered the dayes of olde: and the yeares that are past.

I call to remembraunce my songe: and in the nyghte I common with mine own heart, and searche oute my spyryte.

Will the Lorde absente him self for euer: and wil he be no more entreated.

Is his mercye cleane gone for euer: and is his promyse come vtterlye to an ende for euermore.

Hathe God forgotten to bee gracious, and will he

he shut vp his louinge kyndenes in displeasure.

And I sayde, it is myne owne infirmitie: but I wyl remembre the yeares of the ryghte hand of the moste hyghest.

I wyl remember the workes of the Lorde: and call to mynde thy wonders of olde tyme.

I wyll thynke also of all thy workes: and my talkynge shalbe of thy doynges.

Thy waye, O God, is holye: who is soo greate a God as our God.

Thou arte the GOD that doeth wonders: and hast declared thy power amonge people.

Thou hast mightelie delyuered thy people: euen the sonnes of Jacob and Joseph.

The waters sawe thee, O GOD: the waters sawe thee and were afrayde, the depthes also were troubled.

The cloudes powred oute water, the ayre thundred and thyne arrowes went abrode.

The voyce of the thunder was hearde rounde aboute: the lightnynges shone vppon the grounde, the earthe was moued and shoke withall.

Thy way is in the sea, & thy pathes in the great waters: and thy fote steppes are not knowen.

Thou leddest thy people lyke shepe: by the hand of Moyses and Aaron.

Attende popule. Psalm.lxxviii.

HEare my lawe, O my people: enclyne youre eares vnto the wordes of my mouthe. Euenynge praier.

I wil open my mouth in a parable: I wil de-

clare harde sentences of olde.

Whyche we haue heard and knowen: and such as our fathers tolde vs.

That we shoulde not hide theym from the chyldren of the generacions to come: but to shewe the honour of the Lorde, his myghtye and wonderfull woorke that he hath done.

He made a couenaunt wyth Jacob, and gaue Israel a law: which he commaunded our forefathers to teache their children.

That their posteritie myghte knowe it: and the chyldren whych were yet vnborne.

To the intente that when they camme vppe: thei myghte shewe their chyldren the same.

That they myghte put their truste in God: and not to forget the woorkes of God, but to keepe hys commaundementes.

And not to bee as their forefathers, a faythlesse and stubburne generacion: a generacion that sette not their heart aryght, and whose spyryte cleaueth not stedfastlye vnto God.

Lyke the chyldren of Ephraim, whyche beynge harnessed and caryinge bowes: turned theym selues backe in the daye of battayle.

They kept not the couenaunt of God: & woulde not walke in his lawe.

But forgat what he had done: and the wonderfull woorkes that he had shewed for theim.

Meruelous thinges dyd he in the syght of our fathers in the lande of Egipte: euen in the feylde of zoan.

He deuided the sea, and let theim goe throughe: he made the waters to stande on a heape.

In

In the daie time also he led them with a cloude: and all the night through wyth a lyght of fyre.

He claue the hard rockes in the wildernes: and gaue them drynke thereof, as it hadde bene oute of the greate depth.

He broughte waters out of the stony rocke: so that it gushed oute lyke the riuers.

Yet for all this, they sinned more agaynste him: and prouoked the moste highest in the wyldernes.

They tempted God in their heartes: and required meate for theyr luste.

They spake againste God also, sayinge: shal God prepare a tabernacle in the wyldernes?

He smote the stoni rocke in dede, that the water gushed out, & the streames flowed wythal: but can he geue breade also, or prouyde flesche for his people?

When the Lorde heard thys, he was wroth: so the fyre was kindeled in Jacob, and there came vp heauye displeasure agaynste Israell.

Because they beleued not in GOD: and putte not theyr truste in his healpe.

So he commaunded the clouds aboue: and opened the doores of heauen.

He rayned downe Manna also vpon theym for to eate: and gaue them fode from heauen.

So man did eate Angels fode: for he sent theym meate enoughe.

He caused the Easte winde to blowe vnder the heauen: and throughe his power he broughte in the Southwest wynde.

He rayned flesche vpon theim as thicke as duste: and fetthered foules lyke as the sande of the sea.

He let it fall amonge theyr tentes: euen rounde a boute theyr habitacion.

Soo they dyd eate, and were well filled: for hee gaue them theyr owne desyre, they were not disappoynted of theyr luste.

But whyle the meate was yet in theyr mouthes the heauye wrathe of God came vppon theim: and slewe the welthiest of theym, yea, and smote down the chosen men that were in Israel.

But for all this, they synned yet more: and beeleued not his wonderous workes.

Therefore their dayes dyd he consume in banitie: and their yeares in trouble.

When he slew them they soughte him: and turned them earely and requyred after God.

And they remembred that GOD was theyr strength: & that the hygh God was their redemer.

Neuertheles, they dyd but flatter him wt theyr mouthes: and dissembled with him in their tōgues

For their hearte was not whole wyth him: neither continued they stedfast in hys couenaunte.

But hee was so mercifull: that hee forgaue theyr mysdedes, and destroyed theym not.

Yea, manye a tyme turned he his wrath away, and would not suffer his whole displea'ure to arise

For he considered that thei were but fleashe, and that they were euen a wynde that passeth awaye, and commeth not agayne.

Manye a tyme dyd they prouoke him in the wylderne: and greued him in the deserte.

They turned backe, and tempted God: and moued

ued the holye one in Israell.

They thoughte not of his hande: and of the day when he delyuered thē from the hand of the enemy

Howe he had wrought his miracles in Egipte: and his wonders in the field of Zoan.

He tourned their waters into bloud: so that thei myghte not drynke of the riuers.

He sent lice among them and deuoured them vp: and frogges to destroye them.

He gaue their fruites vnto the caterpiller: and theyr labor vnto the grashopper.

He destroied theyr vines with hayle stones: and their mulbery trees with the froste.

He smote theyr cattel also with hayle stones: and theyr flockes wyth hote thunderbolres.

He caste vpon them the furiousnes of his wrath anger, displeasure: and trouble, and sente euyll angels amonge them.

He made awaye to his indignacion, and spared not theyr lyfe from death: but gaue theyr lyfe ouer to the Pestilence.

And smote all the firste borne in Egipt: the most pryncipal and mightiest in the dwellings of Ham.

But as for his own people, he led them forth like sheepe: & caried them in the wildernes like a flocke.

He brought thē out safely, that they should not feare: & ouerwhelmed theyr enemyes wyth the sea.

And brought them in the borders of his sanctuarye: euen in his mountaine, whyche he purchased wyth his ryghte hande.

He cast out the heathen also before thē, cauled their lande to be deuyded emong them for an heritage: & made the tribes of Israel to dwell in theyr tentes.

So they tempted and displeased the most highe God: and kept not his testimonyes.

But tourned theyr backes, and fell awaye lyke theyr forefathers: starting aside lyke a brokenne bowe.

For they greued hym wyth theyr hilalters: and prouoked hym to displeasure wyth theyr Images.

When God heard this he was wrath: and toke soore displeasure at Israell.

So that he forsoke the tabernacle in Silo: euen the tente that he had pytched amonge them.

He delyuered their power into captiuitye: and theyr beautye into the enemyes hande.

He gaue his people ouer also into the sweord: and was wrath wyth his inheritaunce.

The fyer consumed the ponge men, and theyr maydens were not geuen to mariage.

Theyr pryestes were slayne wyth the swoorde: & there were no widdowes to make lamentacion.

So the Lorde awaked as one oute of slepe: and lyke a Gyaunte refreshed wyth wyne.

He smote his enemies in the hinder partes: and put them to a pertuall shame.

He refused the tabernacle of Joseph: and chose not the tribe of Ephraim.

But chose the tribe of Juda: euen the hil of Sion whiche he loued.

And there he buylded his temple on hye: & layde the foundacion of it lyke the ground which he hath made continuallye.

He chose Dauyd also his seruaunt: and toke him awaye from the shepe folde.

As he was folowing the ewes great with yong ones, he tooke him: that he mighte feede Jacob his people, and Israell his enheritaunce.

So he fede them wyth a faythfull & trew heart and ruled them prudently wyth all hys power.

Deus venerunt. Psal. lxxix.

O God, the heathen are come into thy enheritaunce: thy holy temple haue thei defiled, and made Jerusalem an heape of stones. *Morning praier.*

The deade bodyes of thy seruauntes haue they geuen to bee meate vnto foules of the ayre: and the flesshe of thy saynctes vnto the beastes of the lande.

Their blood haue they shed like water on euery side of Jerusalem: & there was no man to bury thē.

We are become an open shame to oure enemies: a very scorne and derision vnto them that are rounde aboute vs.

Lorde howe longe wylt thou be angry: shal thy gelousye burne lyke fyer for euer?

Power out thyne indignacyon vpō the heathen that haue not konwen thee: and vppon the kyngedomes that haue not called vpon thy name.

For they haue deuoured Jacob: and layd waste his dwellynge place.

O remember not our olde sinnes, but haue mercye vppon vs, and that soone: for we are comme to greate miserye.

Helpe vs, O GOD of our saluacion: for the glorye of thy name.

O delyuer vs: and bee mercyfull vnto oure sinnes for thy name sake.

Wherefore doe the heathen saye: where is now theyr God.

O let the vengeaunce of thy seruauntes bloude that is shed: be openly shewed vpon the heathen in oure syghte.

O let the sorowefull syghynge of the prysoners come before thee: accordynge to the greatnes of thy power, preserue thou those that are appoynted to dye.

And as for the blasphemy (wherwyth our neighbours haue blasphemed thee:) rewarde thou them O Lorde, seuen folde into their bosome.

So wee that be thy people, and shepe of thy pasture, shall geue thee thankes for euer: and wyll alwaye be shewynge forth thy prayse, from generacion to generacion.

Qui regis Israel. Psalme. lxxx.

HEare, O thou shepeheard of Israel, thou that leadest Joseph lyke a shepe: shewe thy selfe also, thou that sittest vpon the Cherubines.

Before Ephraim, Beniamin, & Manasses: stirre vp thy strengthe, and come and helpe vs.

Turne vs agayne, O God: shewe the lyghte of thy countenaunce, and we shalbe whole.

O Lorde God of hostes: howe longe wylt thou be angrye wyth thy people that prayeth.

Thou fedest them with the bread of teares: and geuest them plenteousnes of teares to drynke.

Thou haste made vs a verye stryfe vnto oure neyghbours: and our enemyes laughe vs to scorne

Tourne vs agayne thou God of hosts: shew the lyghte of thy countenaunce, and we shalbe whole.

Thou haste brought a vine out of Egipt: thou haste caste oute the heathen, and planted it.

Thou madest rowme for it: & when it had taken

roote

roote, it filled the lande.

The hylles were couered with the shadow of it: and the boughes thereof were lyke the goodly Cedre trees.

She stretched out her braunches vnto the sea: and her boughes vnto the ryuer.

Why hast thou then broken downe her hedge: that all they which go by, plucke of her grapes.

The wild boze out of the wodde doth rote it vp: and the wyld beastes of the field deuoure it.

Turne the againe thou GOD of hostes: loke downe from heauen, beholde and visite thys vine.

And the place of the vyneparde that thy ryght hand hath planted: and the braunch that thou madest so stronge for thy selfe.

It is brent with fyer, and cut downe: and they shal perysshe at the rebuke of thy countenaunce.

Let thy hand be vpon the mā of thy right hand and vpon the sonne of man: whom thou madest so stronge for thyne owne selfe.

And so wyll not we goe backe from thee: Oh let vs lyue, and we shall call vpon thy name.

Turne vs agayne, O Lorde GOD of hostes: shew ꝑ light of thy coũtenaunce, & we shalbe whole

Exultate deo. Psal. lxxxi.

SIng we merely vnto god our strength: make a cheresull noyse vnto the god of Jacob.

Take the Psalme, bryng hether the tabret: the mery harpe with the lute.

Blow vp the trompet in the newe mone: euen in the time appointed, & vpon our solemne feast day.

For this was made a statute for Israell: & a lawe

of

of the God of Jacob.

This he ordeined in Joseph for a testimony whē he came out of the land of Egypt, and had heard a straunge language.

I eased hys shoulders from the burthen: and his handes were deliuered from (making) the pots.

Thou calledst vpon me in troubles, and I delyuered thee: and heard thee, what tyme the storme fell vpon thee.

I proued the also: at the waters of stryfe.

Heare, O my people, and I wyll assure thee O Israel: yf thou wylt hearken vnto me.

There shall no straunge God be in thee: neither shalt thou worshyp any other God.

I am the lorde thy God, which brought the out of the land of Egypt: open thy mouth wyde and I shall fyll it.

But my people would not heare my voice: and Israell would not obey me.

So I gaue them vppe vnto their own hartes luste: and let them folowe theyr owne imagynacyons.

O that my people wolde haue herkened vnto me: for if Israell had walked in my wayes.

I should sone haue put downe theyr enemies: & turned my hande agaynst their aduersaryes.

The haters of the lord should haue bene founde lyers: but their tyme should haue endured for euer.

He should haue fedde them also wyth the fynest wheate floure: and wyth honye oute of the stonye rocke should I haue satisfyed thee.

Deus

Deus ſtetit in Synagoga. Pſalm.lxxxii.

GOD ſtandeth in the congregacyon of Pryn- Euenynge
ces: he is iudge amonge goddes. praier.

How long wyl ye geue wronge iudgemet and accepte the perſons of the vngodlye.

Defende the poore and fatherles: ſe that ſuch as be in nede and neceſſitie haue ryghte.

Deliuer the outcaſte and poore: ſaue them from the hande of the vngodlye.

They wyll not be learned, nor vnderſtande, but walke on ſtyll in darkenes: all the foundacions of the earthe be oute of courſe.

I haue ſayde, ye are Goddes: and ye all are chyldren of the moſte hyghest.

But ye ſhall dye lyke men: and fall lyke one of the Prynces.

Ariſe, O God, and iudge thou the earth: for thou ſhalte take al Heathen to thyne enheritaunce.

Deus quis ſimilis. Pſalm.lxxxiii.

HOlde not thy tongue, O God: keepe not ſtill ſylence, refrayne not thy ſelfe O God.

For loe, thyne enemies make a murmuryng: and they that hate thee, haue lifte vppe theyr head.

They haue ymagined craftelye agaynſt thy people: and taken counſayle agaynſte thy ſecreate ones.

They haue ſayde, comme and let vs roote them oute, that they maye be no more a people: and that the name of Iſrael maye bee no more in remembraunce.

For they haue calle their heades together with one

one consente: and are confederate agaynste thee.

The tabernacles of the Edomites, and the Ismaelites: the Moabites, and Hagarenes.

Geball and Ammon, and Amalech: the Philistines wyth them that dwell at Tyre.

Assur also is ioyned vnto theym: and hathe holpen the chyldren of Lothe.

But doe thou to them as vnto the Madianites: vnto Sisera: & vnto Jabin at the broke of Kison.

Whiche perysshed at Endor: and became as the dounge of the yearthe.

Make them and theyr prynces lyke Oreb & Zeb: yea make al their princes like as Zeba & Salmana

Whyche say: let vs take to our selues the houses of God in possession.

O my God make theim lyke vnto a whele: and as the stubble before the wynde.

Lyke as the fyre that burneth vp the wod: and as the flambe that consumeth the mountaynes.

Persecute theim euen so wyth thy tempeste: and make them afrayd wyth thy stormе.

Make theyr faces ashamed, O Lorde: that they maye seke thy name.

Let theym bee confounded and vexed euermore and more: let them be put to shame and perysshe.

And they shal knowe that thou (whose name is Jehouah) art ỳ only most highest ouer al the earth

Quam dilecta tabernacula. Psal. lxxxiiii.

O Howe amiable are thy dwellings: thou lord of hooستes.

My soule hath a desyre and longing to enter into the courts of the Lord: my hearte and my flesh reioyce in the liuinge God.

Yea

Yea, the sparowe hath found her an house, and the swallowe a nest, where she maye lay her yong: euē thy aulters, O lord of hostes, my kyng & my God.

Blessed are they that dwell in thy house: they wyll be alwaye praysyng thee.

Blessed is that man, whose strength is in thee: in whose hearte are thy wayes.

Which going through the vayle of mysery, vse it for a well: and the pooles are filled wyth water.

They wil go from strength to strength: and vnto the God of goddes appeareth euerye one of thē in Syon.

O lord God of hostes, heare my prayer: hearken O god of Jacob.

Behold, O God oure defender: and loke vpon the face of thine annoynted.

For one daye in thy courtes: is better then a thousande.

I had rather be a doze keper in the house of my god: then to dwell in the tentes of vngodlynes.

For the lord god is a lyght and defence: the lord wil geue grace and worshyp: and no good thynge shall be withholde from theym that lyue a godlye lyfe.

O Lord God of hostes: blessed is the man that putteth his trust in thee.

Benedixisti domine. Psal. lxxxv.

LOrd thou art become gracyous vnto thy land thou hast turned awaye the captiuitie of Jacob.

Thou hast forgeuen the offence of thy people: and couered al theyr synnes,

Thou

Thou hast taken awaye all thy displeasure: and turned thy selfe from thy wrathfull indignacion.

Tourne vs then, O God oure sauyour: and lette thyne anger ceasse from vs.

Wylt thou be displeased at vs for euer: and wilt thou stretche oute thy wrath frome one generacion to another.

Wylte thou not tourne agayne and quycken vs: that thy people maye reioyce in thee.

Shew vs thy mercie, O Lorde: and graunt vs thy saluacion.

I wyll harken what the lorde god wyll say concerninge me: for he shall speake peace vnto his people and to his sanctes, that they turne not agayne.

For his saluacion is nye theym that feare hym: that glorye maye dwell in oure lande.

Mercy and trueth are met together: righteousnes and peace haue kissed eche other.

Trueth shal florysshe oute of the earthe: and rygh-teousnes hathe loked downe from heauen.

Yea, the lorde shal shewe louinge kindenes: and our lande shall geue her encrease.

Ryghteousnes shall goe beefore him: and he shall directe his goynge in the waye.

Inclina domine aurem. Psalm.lxxxvi.

Morning praier. BOw downe thyne eare, O Lord, and heare me for I am poore and in miserye.

Preserue thou my soule, for I am holye: my god saue thi seruaunt, that putteth his trust in the.

Be merciful vnto me, O Lorde: for I wil cal daily vppon thee.

Comforte the soule of thy seruaunt: for vnto the

(O Lorde) doe I lifte vp my soule.

For thou lord arte good and gracious: & of great mercye vnto all them that call vpon thee.

Geue eare Lorde vnto my prayer: and ponder the voyce of myne humble desyres.

In the tyme of my trouble I wyl cal vpon thee: for thou hearest me.

Among the Gods ther is none like vnto the (O Lorde:) there is not one that can do as thou doest.

All nacions whome thou haste made, shall come & worshyp thee, O Lord: and shal glorify thy name

For thou art greate, and doest wonderous thinges: thou arte God alone.

Teach me thy way (O Lorde) and I wil walke in thy truth: O knit my heart vnto the, that it may feare thy name.

I wyll thanke thee, O Lorde my God, wythall my heart: and wil prayse thy name for euermore.

For greate is thy mercye towarde mee: and thou haste delyuered my soule from the nethermoste hel.

O God, the proude are rysen agaynste mee: and the congregacion of naughti men haue soughte after my soule, and haue not set thee before their eies

But thou (O Lorde God) arte ful of compassion and mercye: long sufferinge, plenteous in goodnes and truth.

O turne thee then vnto me, and haue mercy vpon me: geue thy strengthe vnto thy seruaunte, and helpe the sonne of thyne handmayde:

Shew some good token vpon me for good, that they whiche hate me, may see it and be ashamed: because thou Lorde haste holpen me, and comforted me.

Fundamenta eius. Pſalm.lxxxvii.

HEr foundacyons are vpon the holye hils, the Lorde loued the gates of Sion: more then al the dwellynges of Jacob.

Very excellent thinges are ſpoken of thee: thou citye of God.

I wyll thinke vpon Rahab and Babilon: with them that knowe me.

Beholde ye the Philiſtines alſoo: and they of Tire wyth the Moryans, lo there was he borne.

And of Sion it ſhalbe reported, that he was born in her: and the moſte highe ſhall ſtablyſhe her.

The Lorde ſhal rehearſe it when he wryteth vp the people: that he was borne there.

The ſingers alſo and Trumpetters ſhall he rehearſe, al my freſhe ſprynges ſhalbe in thee.

Domine Deus ſalutis. Pſalm.lxxxviii.

O Lord God of my ſaluacion, I haue cried day & nighte before ỹ: O let my prayer enter into thy preſẽce, encline thine eare vnto my callig

For my ſoule is full of trouble: and my lyfe draweth nigh vnto hell.

I am coumpted as one of theim that goe downe vnto the pyt: and I haue bene euen as a man that hathe no ſtrength.

Free amonge the deade, lyke vnto them that be wounded and lye in the graue: whiche be out of remembraunce, and are cut awaye fromne thy hande.

Thou haſte layde me in the loweſt pit, in a place of darkenes: and in the depe.

Thyne indignacyon lyeth harde vppon me: and thou haſte vexed me wyth al thy ſtormes.

Thou haſt put away myne acquayntaunce far fro me: and made me to be abhorred of them.

I am so faste in prysone: that I can not get forth.

My sighte fayleth for very trouble: lorde I haue called dayelye vpon thee, I haue stretched oute my handes vnto thee.

Doest thou shewe wonders among the deade: or shall the deade ryse vp agayne and prayse thee:

Shall thy louynge kyndenes bee shewed in the graue or thy faythfulnes in destruccion.

Shal thy wonderous workes be knowen in the darke: and thy ryghteousnes in the land, where all thynges are forgotten:

Unto the haue I cryed, O Lorde: and early shall my prayer come before thee.

Lorde, why abhorrest thou my soule: and hidest thy face fro me?

I am in miserye, & lyke vnto hym that is at the poynt to dye: (euen from my youth vp) thy terrous haue I suffered, wyth a troubled mynde.

Thy wrathfull displeasure goeth ouer me: and the feare of thee hathe vndone mee.

They came round aboute me daily lyke water: and compassed me together on euerye syde.

My louers and frendes hast thou put away fro me: and hide myne acquayntaunce out of my syght

Misericordias domini. Psalm.lxxxix.

MY song shalbe alwaye of the louing kindnes of the Lorde: wyth my mouth wil I euer be shewyng thy trueth, from one generacion to another. Euening prayer.

For I haue sayde, mercye shalbe sette vp for euer: thy trueth shalt thou stablyshe in the heauens.

I haue made a couenaunte wyth my chosen: I haue sworne vnto Dauid my seruaunte.

Thy seede will I stablyshe for euer: and set vppe thy throne from one generacyon to another.

O Lord, the verye heauens shal prayse thy wonderous woorkes: and thy trueth in the congregacion of the saynctes.

For who is he amonge the cloudes: that shalbe compared vnto the Lorde.

And what is he amonge the goddes: that shall be lyke vnto the Lorde.

God is verye greatly to be feared in the counsel of the saynctes: and to bee hadde in reuerence of all that are aboute hym.

O Lord God of hostes, who is lyke vnto thee: thi trueth (moste mightye Lorde) is on euerye syde.

Thou rulest the raginge of the sea: thou stillest the waues thereof when they aryse.

Thou haste subdued Egipte, and destroyed it: thou hast scattered thine enemyes abrode with thy myghtye arme.

The heauens are thyne, the earth also is thine: thou haste layd the foundacion of the round worlde and all that therein is.

Thou haste made the North and the Southe: Tabor and Hermon shall reioyce in thy name.

Thou hast a myghty arme: stronge is thy hand and highe is thy ryghte hande.

Ryghteousnes & equitie is the habitacion of thi seate: mercye and trueth shall go before thy face.

Blessed is the people, O lorde that can reioyce in thee: they shall walk in the lyght of thy countenaūce

Their delyte shalbe daylye in thy name: & in thy ryghteousnes shall they make their boaste.

For thou arte the gloryye of theyr strengthe: and

in thy louynge kyndnes thou shalte lyfte vppe oure hornes.

For the Lorde is oure defence: the holye one of Israell is oure kynge.

Thou spakeste sometyme in visions vnto thy Saynctes: and saydste, I haue layde helpe vppon one that is myghtye, I haue exalted one chosenne out of the people.

I haue founde Dauid my seruaunte: wyth my holye oyle haue I annoynted him.

My hand shal holde him fast: and my arme shall strengthen hym.

The enemy shal not be able to do hym violence: the sonne of wyckednes shall not hurte hym.

I shal smite downe his foes before his face: and plague them that hate him.

My truth also and my mercye shalbe with him: and in my name shall his horne be exalted.

I wyll set his dominion also in the sea: and hys ryghte hande in the floudes.

He shall call me: thou arte my father, my GOD and my strong saluacion.

And I wyll make him my fyrste borne: hygher then the kynges of the earth.

My mercye wyll I keepe for him for euermore: and my couenaunte shall stande faste wyth hym.

His seede alsoo wyll I make to endure for euer: and his throne as the dayes of heauen.

But yf his chyldren forsake my law: and walke not in my iudgementes.

If they breake my Statutes, and kepe not my commaundementes: I wyll visite theyr offences wyth the rodde, and theyr synne wyth scourges.

Neuertheleſſe, my louyng kindneſſe wyll I not vtterlie take from him: nor ſuffre my trueth to faile

My couenaunte wil I not breake nor alter the thing that is gone out of my lippes: I haue ſworn once by my holineſſe, that I wyl not fayle Dauid.

His ſeede ſhall endure for euer: and his ſeate is lyke as the ſunne before me.

He ſhall ſtande faſte for euermore as the mone: and as the faythfull witneſſe in heauen.

But thou haſte abhorred and forſaken thyne annoynted: and arte diſpleaſed at him.

Thou haſt broken the couenaunt of thy ſeruaunt and caſte his crowne to the grounde.

Thou haſt ouerthrowen all his hedges: and broken downe his ſtronge holdes.

All they that goe by, ſpoyle him: and he is becom a rebuke to his neghbours.

Thou haſt ſet vp the right hand of his enemies: and made al his aduerſaryes to reioyce.

Thou haſte taken awaye the edge of his ſworde: and geueſt him not victorye in the battayle.

Thou haſte putte oute his glorie: and caſt his throne downe to the grounde.

The dayes of his youthe haſte thou ſhortened: and couered him with diſhonoure.

Lorde, how longe wilte thou hide thy ſelfe, for euer: and ſhall thy wrath burne lyke fyer?

O remember howe ſhorte my tyme is: wherfore haſte thou made all men, for nought?

What manne is he that lyueth, and ſhall not ſee deathe: and ſhal he delyuer his own ſoule from the hande of hell.

Lorde, where are thy olde louynge kindeneſſe:

whyche

whiche thou swarest vnto Dauid in thy trueth.

Remember (Lorde) the rebuke that thy seruaūtes haue: and how I do beare in my bosome the rebukes of many people.

Wherwith thine enemies haue blaspheme the and slaundered the fotesteppes of thine annoynted

Prayse be the Lorde for euermore. Amen.

Domine refugium. Psalm.xc.

Morning praier.

LOrde thou haste bene my refuge: from one generacion to another.

Before the mountaynes were brought forth or euer the earthe and the worlde were made: thou arte god from euerlasting, & world without ende.

Thou turnest man to destruction: agayne thou sayest, come agayne ye children of men.

For a thousande yeares in thy syghte, are but as yesterdaye: seyng that is past as a watch in ỹ night

Assone as thou scatterest them, they are euen as a slepe: and fade awaye sodeynlye lyke the grasse.

In the morning, it is very gren, & groweth vp: but in the euening it is cut down dryed vp, & withered

For we consume away in thy displeasure: and are afrayde at thy wrathfull indignacion.

Thou hast set our misdedes before thee: and our secrete sinnes in the lygote of thy countenaunce.

For when thou art angri, al our dayes ar gone we bringe oure yeares to an ende, as it were a tale that is tolde.

The dayes of oure age are three score yeres and tenne, and thoughe menne bee so stronge that they come to foure score yeares: yet is their strengthe then out labour and sorowe, soo soone passeth

seth it awaye, and we are gone.

But who regardeth the power of thi wrath: for euen therafter as a man feareth, so is thy displeasure.

O teache vs to numbre oure dayes: that we may applye oure heartes vnto wysedome.

Tourne thee agayne, O lorde, at the last: and be gracious vnto thy seruauntes.

O satisfie vs wyth thy mercy, and that soone: so shall we reioyce and be glad al the dayes of our life

Comfort vs agayne now after the time that thou haste plaged vs: and for the yeare wherin we haue suffered aduersitye.

Shewe thy seruauntes thy woorke: and theyr chyldren thy glorye.

And the glorypous maiestye of the Lorde oure God be vpon vs: prosper thou the worke of our hãdes vpon vs, O prosper thou our handye worke.

Qui habitat. Psalme. xci.

WHo so dwelleth vnder the defẽce of the most hyghe: shall abyde vnder the shadowe of the almyghtye.

I wyl saye vnto the lord: thou arte my hope and my stronge holde, my God in hym wyll I truste.

For he shall delyuer thee frome the snare of the hunter: and from the noysome pestilence.

He shal defend thee vnder his winges, and thou shalte be safe vnder his fethers: his faithfulnes and trueth shalbe thy shyelde and buckler.

Thou shalte not be afrayde for anye terrour by nyghte: nor for the arrowe that flyeth by daye.

For the Pestilence that walketh in the darkne: nor for the sickne that destroyeth in the none day.

A

A thousand shal fal beside thee: and ten thousand at thy ryghte hand, but it shall not come nigh thee.

Yea, wyth thyne eyes shalt thou beholde: and see the rewarde of the vngodlye.

For thou Lord art my hope: thou haste set thyne house of defence verye hye.

There shall no euyll happen vnto thee: neyther shal any plage come nye thy dwellynge.

For he shall geue his aungels charge ouer thee: to keepe thee in al thy wayes.

They shal beare thee in theyr handes: that thou hurte not thy foote agaynste the stone.

Thou shalte goe vppon the Lion and Adder: the yonge Lion and the Dragon shalte thou tread vnder thy feete.

Because he hathe set his loue vpon me, therefore shall I delyuer him: I shall set him vppe, because he hathe knowen my name.

He shall call vpon me, and I wyll heare him: yea I am wyth him in trouble, I wyl deliuer hym, and bryng him to honoure.

Wyth longe life wyll I satisfye hym: and shewe hym my saluacion.

Bonum est confitere. Psal. xcii.

IT is a good thynge to geue thankes vnto ỹ lord: and to synge prayses vnto thy name, O most high

To tell of thy louing kindnes early in the morninge: and of the trueth in the nyght season.

Upon an instrument of ten strynges, & vpon the Lute: vpon a loude instrumente, & vpon the harpe.

For thou lorde hast made me glad thrǫgh thy woorkes: and I wyll reioyce in geuinge prayse, for the operacions of thy handes.

O Lord, how glorious are thy workes: and thy thoughtes are verye depe.

An vnwise man doth not well consider this: and a foole doeth not vnderstande it.

When the vngodlie are grene as the grasse, and when al the workes of wickednes do florysche: then shal they bee destroyed for euer, but thou lorde arte the moste high for euermore.

For loe, thyne enemies, O lord, loe thine enemies shall perysh: and all the workers of wyckednes shal be destroyed.

But my horne shal bee exalted, lyke the horne of an vnicorne: for I am annoynted wyth freshe oyle.

Myne eye also shal see his lust of myne enemyes: and myne eare shall heare his desyre of the wycked that ryse vp agaynste me.

The righteous shal florysh lyke a palme tre: and shall spriede abrode lyke a Cedre in Libanus.

Such as be planted in the house of the lord: shal florysh in the courtes (of the house of oure God.)

They shal also bryng forthe more fruite in theyr age: and shalbe fat and well lykynge.

Thei that mai shew how true the lord my strength is: & that there is none vnrighteousnes in him.

Dominus regnauit. Psalm xciii.

THe Lorde is kynge, and hath put on glorious apparell: the lord hath put on his apparel, and gyrded hymselfe wyth steengthe.

He hath made the rounde worlde so sure: that it can not be moued.

Euer sence the worlde began hath thy seat bene prepared: thou arte from euerlastinge.

The flouddes are risen (O Lord) the flouddes haue

haue lyfte vp theyr noyse: the flouddes lift vp theyr waues.

The waues of the sea are myghtye, and rage horribly: but yet the Lorde that dwelleth on hye is myghtyer.

Thy testimonies, O lorde, are very sure: holines becommeth thyne house for euer.

Deus vltionum. Psal. xciiii.

O Lorde God to whom vengeaunce belongeth thou Godde to whome vengeaunce belõgeth shew thy selfe.

Aryse thou iudge of the worlde: and rewarde the proude after theyr deseruyng.

Lorde howe longe shall the vngodly: how long shal the vngodly tryumph.

How long shall al wycked doers speake soo dysdaynefully: and make such proude boastynge.

They smite downe thy people O lord: and trouble thyne heritage.

They murther the wyddow and the straunger and put the fatherlesse to death.

And yet they saye, tushe, the Lorde shall not see neyther shal the God of Jacob regard it.

Take hede, ye vnwyse among the people: O ye fooles, when will ye vnderstande.

He that plãted the eare, shall he not heare: or he that made the eye, shal he not see.

Or he that nurtereth the heathen: it is he that teacheth man knowledge, shall he not punyshe.

The lord knoweth the thoughtes of man: that they are but vayne.

Blessed is the man, whõ thou chastenest (O lord) and teachest in thy lawe.

That

That thou maist geue him patience in time of aduersitie: vntill the pit be digged vp for the vngodly

For the lorde wyll not fayle hys people: neyther wyll he forsake his enheritaunce.

Untyll righteousnes turne agayne vnto iudgement: all such as be true of hearte shall folowe it.

Who wyll ryse vp with me against the wicked: or who wyll take my parte against the euil doers?

If the lord had not helped me: it had not fayled but my soule had ben put to silence.

But when I sayde, my foote hath slypped: thy mercye (O Lorde) helped me vp.

In the multitude of the sorowes that I had in my hearte: thy comfortes haue refreshed my soule.

Wylt thou haue anye thing to do with the stoole, of wickednesse: whyche imagyneth myschyefe as a lawe?

They gather them together agaynste the soule of the ryghteous: & condemne the innocēte bloude.

But the Lord is my refuge: and my God is the strength of my confydence.

He shall recompence theym their wyckednesse, and destroye them in their owne malyce: yea, the Lorde our God shal destroye theym.

Venite exultemus. Psal.xcv.

Morning Praier.

O Come, let vs syng vnto the Lorde: let vs hartely reioyce in the strength of oure saluacion.

Let vs come before his presence wyth thankes geuyng: and shewe oure selues gladde in him with psalmes.

For the lorde is a great GOD: and a gret king aboue all GODS.

In

In his hande are al the corners of the earth. and the strengthe of the hylles is his also.

The sea is his and he made it: and his handes prepared the drye lande.

O come, let vs worshyp and fall downe: & knele before the Lorde our maker.

For he is (the Lord) our God: and we are the people of his pasture, and the sheepe of his handes.

To daye yf ye wyll heare his voyce, harden not youre heartes: as in the prouocacion, and as in the daye of temptacion in the wyldernes.

When youre fathers tempted mee: proued me, and sawe my workes.

Fortye yeares longe was I greued wyth this generacion, and sayde: it is a people that do erre in their heartes, for they haue not knowen my wayes

Unto whome I sware in my wrathe: that thei shoulde not enter into my rest.

Cantate domino canticum. psal.xcvi.

O Syng vnto the lord a newe songe: singe vnto the Lorde, all the whole earthe.

Sing vnto the Lorde, and prayse his name: be tellynge of his saluation from daye to daye.

Declare his honoure vnto the heathen: and his wonders vnto all people.

For the lorde is greate and can not worthely bee prayfed: he is more to be feared then all Goddes.

As for all the Gods of the Heathen, they bee but Idolles, but it is the LORD that made the heauens.

Glorye and worshyppe are beefore him: power and honoure are in his sanctuarye.

Ascribe vnto the Lorde (O ye kinredes of the people:) ascribe vnto the lorde worshyp and power.

Ascribe vnto the Lord the honour due vnto his name: bringe presentes and come into his courtes

O worshyp the lord in the beautye of holines: let the whole earth stande in awe of hym.

Tell it oute among the heathen that the lord is kyng: and that it is he whych hath made the round worlde so fast that it can not be moued, & how that he shall iudge the people ryghteouslye.

Let the heauens reioyce: & let the earth be glad let the sea make a noyse, and all that therein is.

Let the fielde be ioyfull, and all that is in it: then shal al the trees of the wood reioyce before the lord

For he commethe, for he commeth to iudge the earthe: and wyth ryghteousnes to iudge the world and the people wyth his truth.

Dominus regnauit. Psalm. xcvii.

The Lord is kynge, the earth may be glad therof: yea the multitude of the Iles maye be glad thereof.

Cloudes and darkenes are rounde aboute hym: rygteousnes and iudgemente are the habitacion of his seate.

There shall go a fyre before him: and burne vppe his enemyes on euerye syde.

His lightninges gaue shine vnto the worlde: the earth saw it and was afrayde.

The hilles melted lyke waxe at the presence of ỳ lord: at the presence of the lord of the whole earth

The heauens haue declared his ryghteousnes: and all the people haue seene his glorye.

Con

Confounded be al thei that worship carued images: and that delyght in vayne gods, worship him all ye gods.

Sion heard of it, and reioyced: and the doughters of Juda were glad, because of thy iudgement O Lorde.

For thou Lorde art hyer then all that are in the earth: thou art exalted farre aboue all GODS.

O ye that loue the Lorde, see that ye hate the thing which is euyl: the lord preserueth the soules of his sainctes, he shall delyuer them from the hand of the vngodly.

There is spronge vp a light for the righteous: & a ioyfull gladnes for such as be true hearted.

Reioyce in the Lorde, ye ryghteous: and geue thankes for a remembraunce of hys holynes.

Cantate domino. Psal.xcviii.

Euening praier.

O Synge vnto the Lorde a newe songe: for he hath done marueilous thynges.

With his owne ryght hande, and wyth hys holye arme: hath he gotten him selfe the victorye.

The lord declared his saluacio: his righteousnes hath he openly shewed in the sight of the heathen.

He hath remembred his mercye and truth towarde the house of Israell: and all the endes of the worlde haue sene the saluacion of our God.

Shewe youre selues ioyfull vnto the Lorde all ye landes: synge, reioyce, and geue thankes.

Prayse the lord vpon the harpe: syng to the harp with a psalme of thankesgeuyng.

With trompettes also and shawmes: O shewe your selues ioyfull before the lord the kynge.

Let

Let the sea make a noyse, and al that therin is: the rounde worlde, and they that dwell therein.

Let the floudes clap theyr handes, and let the hylles be ioyfull together before the lorde: for he is come to iudge the earth.

With righteousnes shall he iudge the world and the people with equitie.

Dominus regnauit. Psal xcix.

The Lorde is kynge be the people neuer so vnpacient: he sytteth betwene the Cherubynes, be the earth neuer so vnquiet.

The lorde is greate in Sion: and hye aboue all people.

They shall geue thankes vnto thy name: which is great, wonderfull and holye.

The kynges power loueth iudgemēt, thou hast prepared equitie: thou hast executed iudgemente and ryghteousnes in Jacob.

O magnifye the lord our God: and fall downe, before his fote stoole, for he is holye.

Moses and Aaron among his priestes, and Samuell amonge suche as call vppon his name: these called vpon the lorde, and he heard them.

He spake vnto them out of the cloudy pyller for they kept his testimonies: and the lawe that he gaue them.

Thou heardest them (O lord our God) thou forgauest them, O God: and punyshedst theyr owne inuentions.

O magnifie the lorde oure God: and worshyppe hym vpon hys holye hill, for the lord our GOD is holye.

Iubilate deo. Psalm.C.

O Be ioyefull in the Lord (all ye landes:) serue the Lord wyth gladnes, and come before his presence wyth a songe.

Be ye sure that the Lorde he is God: it is he that hathe made vs, and not we oure selues, we are hys people and the shepe of his pasture.

O goe youre waie into his gates wyth thankesgeuyng, and into his courts wyth prayse: be thankfull vnto him, and speake good of his name.

For the Lorde is gracious, his mercye is euerlastinge: and his truth endureth from generacion to generacion.

Misericordiam et. Psalm.Ci.

MY song shalbe of mercie and iudgement: vnto thee (O Lorde) wyll I synge.

O let me haue vnderstanding: in the way of godlynes.

When wylte thou come vnto mee: I wyl walke in my house wyth a perfect harte.

I wyll take no wycked thyng in hand: I hate the sinnes of vnfaithfulnesse, there shall no suche cleaue vnto me.

A frowarde heart shall departe from me: I wyll not knowe a wycked person.

Whoso pryuely slaūdereth his neyghbour: him wyll I destroye.

Whoso hath also a proude loke and hie stomake: I wyll not suffer hym.

Myne eyes loke vpon such as be faythfull in the lande: that they maye dwell wyth me.

Whoso leadeth a godlye lyfe: he shall bee my seruaunte.

Ther shal no deceytfull person dwell in my house he that telleth lyes, shal not tarye in my syghte.

I shall sone destroye al the vngodlye that are in the land: that I may roote out all wycked doers from the citye of the Lorde.

Domine exaudi orationem meam. psal. Cii.

Morning praier.

HEare my praier, O Lorde: and let my crynge come in vnto thee.

Hyde not thy face fro me in the time of mi trouble: enclyne thyne eares vnto me when I cal, O heare me, and that ryghte soone.

For my dayes are consumed away lyke smoke: & my bones are brente vp, as it were a fierbrande.

My hearte is smitten downe, and withered like grasse: so that I forget to eate my breade.

For the voyce of my groning: my bones wil scant cleaue to my flesshe.

I am become lyke a pellican of the wylderneſſe and lyke an Owle that is in the deserte.

I haue watched, and am euen as it were a sparowe: that sitteth alone vpon the house top.

Myne enemyes reuyle me al the day long: and they that are mad vppon me, are swoyne together agaynste me.

For I haue eaten asshes as it were breade: and mingled my drynke with wepinge.

And that because of thine indignacio and wrath for thou hast taken me vp, and cast me downe.

My dayes are gone lyke a shadow: and I am withered lyke grasse.

But thou (O lord) shalt endure for euer: and thy remembraunce throughout all generations.

Thou shalte arise, and haue mercy vpon Sion: for

for it is tyme that thou haue mercye vpon her, yea the tyme is come.

And why? thy seruauntes thynke vpon her stones: and it pitieth them to see her in the dust.

The heathen shall feare thy name, O lorde: and al the kynges of the earth thy maiestye.

When the lorde shal buyld vp Syon: and when hys glorye shall appeare.

When he tourneth him vnto the prayer of the poore destitute: and despyseth not theyr desyre.

Thys shalbe written for those that come after: and the people whyche shall be borne, shall prayse the lorde.

For he hath loked downe from his sanctuary: out of the heauen dyd the lord behold the earth.

That he might heare the mournynges of such as bee in captiuitie: and deliuer the chyldren appoynted vnto death.

That they may declare the name of the Lorde in Syon: and his worshyp at Jerusalem.

When the people are gathered together: and the kyngdomes also to serue the lorde.

He brought downe my strength in my iourneye: and shortned my dayes.

But I sayd, O my god, take me not away in the middest of mine age: as for thy yeares, they endure throughout all generations.

Thou lorde, in the beginning hast layed the foundacions of the earth: & the heauens are the worke of thy handes.

They shall perysshe, but thou shalt endure: thei al shall waxe olde as doeth a garment.

And as a vesture shall thou chaunge them: and

they shalbe chaunged: but thou arte the same, and thy yeres shall not fayle.

The chyldren of thy seruaunte s shall continue: and their seede shall stande faste in thy sighte.

Benedic anima mea. psalm.Ciii.

PRayse the lord, O my soule: and al that is within me, prayse his holye name.

Prayse the lord, O my soule: and forget not all his benefites.

Whyche forgeueth all thy sinne: and healeth all thyne infirmityes.

Whyche saueth thy lyfe frome destruction: and crowneth thee wyth mercye and louing kindnes.

Whych satisfied thy mouth wyth good thynges: makynge thee yonge and lustie as an Eagle.

The lord executeth right cousines and iudgemēt for al them that are oppressed wyth wrong.

He shewed his wayes vnto Moses: his workes vnto the chyldren of Israel.

The Lorde is full of compassion and mercy: long sufferynge and of greate goodnes.

He wyl not alwaye be chydinge: neyther kepeth he his angre for euer.

He hath not dealte wyth vs after oure sinnes: nor rewarded vs accordyng to oure wickednesses.

For looke how hie the heauen is in comparison of the earthe: soo greate is his mercye also toward them that feare him.

Looke how wide also the East is frome the West so farre hathe he set our synnes frome vs.

Yea lyke as a father pitieth his own chyldrē: euen so is the lorde mercyfull vnto them that feare hym.

For he knoweth whereof wee bee made: he re-

membreth

meinbzeth that we are but duſt.

The dayes of man are but as graſſe: for he flo3y ſheth as a floure of the fielde.

For as ſone as the wynd goeth ouer it: it is gone and the place thereof ſhall knowe it no moze.

But the mercifull goodneſſe of the Lo3de endureth for euer and euer, vppon theim that feare him: and his ryghteouſnes vpon chylders chyldzen.

Euen vppon ſuche as keepe his couenaunte: and thynke vpon his commaundementes to do theym.

The Lo3de hathe p3epared his ſeate in heauen: and his kingdome ruleth ouer all.

O p3ayſe the Lo3de ye angels of his, ye that excell in ſtrength: ye that fulfil his commaundement and hearken vnto the voyce of hys woo3des.

O p3ayſe the Lo3de al ye his hoſtes: ye ſeruauntes of his, that do his pleaſure.

O ſpeake good of the Lo3d al ye wo3kes of his in al places of his dominion: p3aiſe thou the Lo3de, O my ſoule.

Benedic anima mea. Pſalm. Ciii.

PRayſe the Lo3de, O my ſoule, O Lo3de my God: thou arte become exceadynge glo3yous, thou arte clothed wyth maieſtye and honour. Eueninge praier.

Thou deckeſte the ſelfe wyth lighte, as it were with a garmente: and ſp3edeſt out the heauens like a curtayne.

Whiche layeth the beames of his chaumbers in the waters, and maketh the cloudes his charette, and walketh vpon the wynges of the wynde.

He maketh his angels ſpirites: and his mynyſters a flamynge fyer.

Hee layed the foundacions of the earthe: that it

neuer ſhoulde moue at anye tyme.

Thou couereddſt it wyth the depe lyke as with a garmente: the waters ſtande in the hilles.

At thy rebuke they flye: at the voyce of thy thunder they are afrayed.

They goe vp as hye as the hilles, and down in the valleys beneath: euen vnto the place whyche thou haſte appoynted for them.

Thou haſt ſet theym theyr bondes whych they ſhall not paſſe: nether turne again to couer ỹ earth.

He ſendeth the ſpryngs into the riuer, whyche runne amonge the hilles.

All beaſtes of the fyelde drynke thereof: and the wylde Aſſes quench their thirſte.

Beſide them ſhal the foules of the ayre haue their habitacion: and ſing among the braunches.

He watereth the hilles from aboue: the earth is filled wyth the fruite of thy worckes.

He bryngeth forth graſſe for the cattel: and grene herbe for the ſeruice of men.

That he maye bryng fode out of the earth, and wyne that maketh glad the heart of man: and oyle to make him a cherefull countenaunce, and breade to ſtrengthe mans hearte.

The trees of the lorde alſo are ful of ſappe: euen the Ceders of Libanus whyche he hathe planted.

Wherin the birdes make their neſtes: and the firre trees are a dwellyng for the Storke.

The hie hilles are a refuge for the wild goates: and ſo are the ſtonye rockes for the conyes.

He appoynted the Moone for certayne ſeaſons: and the Sunne knoweth his goyng downe.

Thou makeſt darkenes that it maye be nyght:

wherein

wherein al the beastes of the forest doe moue.

The Lyons roaryng after theyr pray: doe seeke theyr meate at God.

The sunne aryseth, and they get them away together: and lay them downe in theyr dennes.

Man goeth forth to his worke and to his labor: vntyll the euenynge.

O lord how manifolde are thy workes: in wisedome hast thou made them all, the earth is full of thy ryches.

So is the great and wide sea also: wherein are thynges creppynge innumerable, bothe smale and greate beastes.

There go the shyps: and there is that Leuiathã whom thou hast made to take his pastime therein.

These wayte all vpon thee: that thou maist geue them meate in due season.

When thou geuest it them they gather it: & when thou openest thy hand thei are filled with good.

When thou hydest thy face, they are troubled: when thou takest away theyr breath they dye, and are turned agayne to theyr dust.

When thou lettest thy breath go forth, they shal be made: & thou shalt renewe the face of the earth.

The glorious maiestye of the lord shal endure for euer, the lord shall reioyce in his workes.

The earth shall tremble at the loke of him: if he do but touche the hylles, they shall smoke.

I wyll syng vnto the Lord as long as I liue: I wyll prayse my God whyle I haue my beyng.

And so shall my wordes please hym: my ioy shal be in the lorde.

As for synners, they shall be consumed oute of

the earthe, and the vngodlye shall come to an ende: prayse thou the Lorde, O my soule prayse the Lord.

Confitemini domino. Psal.Cv.

Morning praier.

O Geue thankes vnto the lord, and call vpō his name: tel ȳ people what thynges he hath done

O let your songes be of him, and prayse him: and let your talkynge be of al his wonderous workes.

Reioyce in his holie name: let the hearte of them reioyce that seeke the lorde.

Seeke the lorde and his strengthe: seke his face euermore.

Remēbre ȳ meruaylous workes that he hath done his wonders, and the iudgementes of his mouthe.

O ye sede of Abraham his seruaunt: ye chyldren of Jacob his chosen.

He is the lorde our God: his iudgements are in all the worlde.

He hath ben alway mindfull of his couenaunt & promyse: that he made to a thousande generacions

Euen the couenaunte that he made wyth Abraham: and the othe that he sware vnto Isaac.

And apoynted the same vnto Jacob for a law: and to Israell for an euerlasting testamente.

Saying vnto thee wyl I geue the lande of Canaan: the lot of your enheritaunce.

When there was yet but a fewe of theym: and they straungers in the lande.

What time as they wente frō one nacion to another: frome one kingdome to another people.

He suffered no man to doe them wronge: but reproued euen kynges for theyr sakes.

Touche not myne annoynted: and doe my Prophetes no harme.

Wooreo-

Moreouer he called for a darth vpon the lande: and destroyed all the prouision of breade.

But he had sent a man before them: euen Joseph which was solde to be a bond seruaunt.

Whose fete they hurt in the stocke: the yron entred into his soule.

Untyll the time came that his cause was knowen: the word of the lorde tryed hym.

The king sent and deliuered him: the Prynce of the people let hym goe free.

He made him lord also of his house: and ruler of all hys substaunce.

That he mighte enfourme his princes after hys wyl: and teach his Senatours wisedome.

Israell also came into Egypt: and Jacob was a straunger in the land of Ham.

And he encreased hys people exceadynglye: and made them stronger then theyr enemyes.

Whose heart turned so that they hated his people: and dealt vntruly wyth hys seruauntes.

Then sent he Moses hys seruaunt: and Aaron whom he had chosen.

And these shewed his tokens among them: and wonders in the land of Ham.

He sente darkenes and it was darke: and they were not obedient vnto hys worde.

He tourned theyr waters into bloude: and slewe theyr fyshe.

Their land brought forth frogges: yea, euen in theyr kynges chambers.

He spake the worde, and there came al maner of flyes: and lyce in al theyr quarters.

He gaue them hayle stone for rayne: and flambes

of

olyue in theyr lande.

He smote their vines also, and fig trees: and destroyed the trees, that were in theyr coastes.

He spake the word, and the grasshoppers cam & caterpillers innumerable: & did eat vp al the gras, in their land, and deuoured the fruit of their ground

He smote all the firste borne in theyr lande: euen the chiefe of all their strengthe.

He broughte them forth also wyth siluer & gold there was not one feble person among their tribes Egipte was glad at their departing: for thei were afrayed of them.

He spred out a cloude to be a couerynge: and fier to geue lyghte in the nyghte season.

At theyr desyre he brought quayles: and he filled them wyth the breade of heauen.

He opened the rocke of stone, & the waters flowed oute: so that ryuers ran in the dry place.

For why, he remembreth his holy promise: and Abraham his seruaunte.

And he broughte forth his people with ioy: and his chosen wyth gladnes.

And gaue theym the landes of the heathen: and thei toke the labours of the people in possession.

That they might kepe his statutes: and obserue his lawes.

Confitemini domino. Psalm Cvi.

Euening praier.

O Geue thankes vnto the Lord, for he is gracious: and his mercy endureth for euer.

Who can expresse the noble actes of the lord: or shewe forth al his prayse.

Blessed are they that alwaye kepe iudgement: and ryghteousnes.

Remembre

Remembre O Lorde, accordynge to thy fauoure that thou bearest vnto thy people: O vysit me with thy saluacion.

That I may se the felicitye of thy chosen: and reioyce in the gladnes of thy people, and geue thankes wyth thyne enheritaunce.

We haue sinned with our fathers: we haue done amysse, and dealte wyckedly.

Our fathers regarded not thy wōders in Egipt neither kept thei thi great goodnes in remēbraūce but were disobediente at the sea, euen at the red sea. Neuertheless, he helped them for his names sake: that he myghte make his power to be knowen.

He rebuked the red sea, & it was dryed vp: so he led thē through the depe, as through a wylderneg.

And he saued them from the aduersaries hande: and delyuered them from the hande of the enemye.

As for those that troubled thē, the waters ouerwhelmed theym, there was not one of theym leste.

Then beleued they his wordes: and sang prayse vnto him.

But wythin a whyle they forgat his woorkes and wouldе not abide his counsayle.

But lust came vpon them in the wildernes: and they tempted god in the deserte.

And he gaue theim theyr desyre: and sēt leanesse wythal into theyr soule.

Thei angred Moses also in the tentes: and Aaron the sayncte of the Lorde.

So the erth opened and swalowed vp Dathā: and couered the congregacion of Abiram.

And the fyer was kindled in theyr companie: the flame brent vp the vngodly.

They

They made a calfe in Horeb: and worshipped the molten Image.

Thus they turned their glorye into the similitude of a calfe that eateth hay.

And they forgat God their sauiour: which had done so great thynges in Egipte.

Wonderous woorkes in the lande of Ham: and feareful thynges by the red sea.

So he sayde, he woulde haue destroyed theim, had not Moses his chosen stande before him in the gap: to turne away e his wrathful indignacion, lest he shoulde destroye them.

Yea, they thought scorne of that pleasaunt land: and gaue no credence vnto his worde.

But murmured in their tentes: and harkened not vnto the voyce of the Lorde.

Then lyfte he vp his hande agaynste them: to ouerthrowe them in the wyldernes.

To caste out their sede among the nacions: and to scatter them in the landes.

They ioyned theim selues vnto Baal Peor: and eate the offerynges of the deade.

Thus they prouoked him to anger wyth their owne inuencions: and the plague was great amonge them.

Then stode vppe phinees, and praied: and so the plague ceased.

And that was countpted vnto hym for ryghteousnes: among al posterityes for euermore.

They angred hym also at the waters of stryfe: so that he punished Moyses for their sakes.

Because they prouoked his spirite soo: that hee spake vnaduisedlye wyth his lyppes.

Neither

Neither destroyed they the Heathen: as the lord commaunded them.

But were myngled amonge the Heathen: and learned theyr woorkes.

In soo muche that they worshipped their ydols which turned to their own decay: yea, they offred their sonnes and doughters vnto deuylles.

And shed innocent bloud, euen the bloud of their sonnes and of their doughters: whom they offred vnto the Idols of Canaan, and the lande was defyled with bloude.

Thus were they stained with their own woorkes and went a whoring with their own inuencions.

Therfore was the wrath of the lord kyndled agaynst his people: in so much that he abhorred hys owne enheritaunce.

And he gaue thē ouer into the hand of the heathen and they that hated them: were lordes ouer them.

Theire enemyes oppressed them: and had them in subiection.

Manye a time did he deliuer them: but they rebelled againste him with theyr owne inuencyons, and were brought downe in their wyckednes.

Neuertheless, when he sawe theyr aduersytye: he hearde theyr complaynte.

He thought vpō his couenaunt, and pitied thē accoрding vnto the multitude of his mercyes: yea he made all those that had led them away captyue to pitie them:

Deliuer vs lorde oure God, and gather vs from among the Heathen: that we mai geue thankes to thy holy name, and make oure boast of thy prayse.

Blessed be the lorde god of Israell, from euerla

stynge

styng and wolde wythoute ende: and let al people saye. Amen.

Confitemini domino. Psalm Cvii.

Morning praier.

O Geue thankes vnto the lorde, for he is gracious: and his mercye endureth for euer.

Let them geue thankes, whome the lorde hath redemed: and delyuered from the hande of the enemye.

And gathered them out of the landes: from the East, and from the west, from the North, and from the South.

They went astraye in the wyldernes out of the waye: and founde no citie to dwell in.

Hungry and thirstye: their soule fainted in them

So they cryed vnto the Lorde in their trouble: and he delyuered them from theyr distresse.

He led them forthe by the ryght waye: that they myghte go to the cytye where they dwelte.

O that men woulde therefore prayse the lorde, for his goodnes: and declare the wonders that he doeth for the chyldren of men.

For he satisfieth the empty soule: and filleth the hungrie soule wyth gladnes.

Suche as sit in darkenes, and in the shadow of deathe: beynge faste bounde in miserye and yron.

Because they rebelled against the wordes of the Lord: and lyghtlye regarded the counsayle of the moste hyghe.

He also broughte down theyr hart thorow heauines: they fell down, and there was none to helpe theym vp.

So when they cried vnto the lord in theyr trouble: he delyuered them oute of their distresse.

For

For he brought them out of darkenes, & out of the shadowe of death: & brake their bondes in sũdre

O that men woulde therefore praise the lord for his goodnes: and declare the wõders that he dothe for the chyldren of men.

For he hathe broken the gates of brasse: and smitten the barres of Iron in sunder.

Foolyshe men are plaged for their offence: and because of their wyckednes.

Their soule abhorred all maner of meat: and thei were euen harde at deathes doze.

So when they cryed vnto the lord in their trouble: he delyuered them out of their distresse.

He sente his woorde and healed them: and they were saued from their destruction.

O that men would therfore prayse the lorde for his goodnes: and declare the wõders that he doeth for the chyldren of men.

That thei woulde offer vnto him the sacrifice of thankesgeuing: & tel out his workes with gladnes

They that go downe to the sea in shippes: and occupye their business in greate waters.

These men see the workes of the Lorde: and his wonders in the depe.

For at his word the stormye wind ariseth: whiche lyfteth vp the waue thereof.

They are caryed vppe to heauen, and downe againe to the depe: their soule melteth away because of the trouble.

They rele to and fro, and stacker like a dronken man: and are at their wyttes ende.

So when they crye vnto the lorde in their trouble: he delyuereth them out of their distresse.

For

For he maketh the storme to ceasse: soo that the waues thereof are still.

Then are they glad, because thei be at rest: & soo he bryngeth thē vnto the hauen wher they wold be

O that men woulde therefore prayse the lord for his goodnes: and declare the wōders that he doth for the chyldren of men.

They that woulde exalte hym also in the congregacion of the people: and prayse hym in the seate of the elders.

Which turneth the flouddes into a wyldernes: and dryeth vp the water springes.

A fruitfull land maketh he barren: for the wickednes of them that dwell therein.

Agayne, he maketh the wildernes a standynge water: and water springes of a drye grounde.

And there he setteth the hungry: that they may buylde them a citie to dwell in.

That they maye sowe theyr lande: and plante vineyardes to yelde them fruites of encrease.

He blesseth theym so that they multiplye exceadingelye: and suffreth not theyr cattell to decrease.

And agayne, when they are minished & brought lowe: through oppression, throughe plage or trouble.

Thoughe he suffer theym to bee evyll entreated throughe tyrauntes: and let theym wander oute of the waye in the wildernes.

Yet helpeth he the poore out of misery: and maketh hym householdes lyke a flocke of shepe.

The ryghteous wyll consider this, and reioyce: and the mouthe of al wyckednes shalbe stopped.

Whoso is wyse, wyll ponder these things: & thei shall vnderstande the louing kindnes of the Lorde.

Paratum

Paratum cor meum. Psalme.Cviii.

O God, my heart is readie (my heart is ready:) I wyll synge and geue prayse, wyth the beste member that I haue. Sueninge praier.

Awake thou lute and harpe I my selfe wil awake ryghte earely.

I wyll geue thankes vnto the, O lord, amõg ỹ people: I wyl synge prayses vnto thee among ỹ naciõs

For thy mercie is greater then the heauens: and thy trueth reacheth vnto the cloudes.

Set vp thy self O God, aboue the heauens: and thy glorye aboue all the earth.

That thy beloued may be delyuered: let thy ryghte hande saue them, and heare thou me.

God hath spoken in his holynes: I wyl reioyce therefore, and deuyde Sichem, and mete oute the valleye of Sucoth.

Giliad is myne, and Manasses is myne: Ephraim also is the strength of my heade.

Iuda is my law geuer, Moab is mi washpotte ouer Edom wyl I caste out my shoe, vpon the Philistines wyl I triumph.

Who wil lead me into the strong citie: and who wyll bynge me into Edom.

Halte not thou forsaken vs, O God: and wylte not thou God, go forth wyth oure hostes.

O helpe vs againste the enemye: for vayne is the helpe of man.

Throughe God we shall do greate actes: and it is he that shall treade downe oure enemyes.

Deus laudem. Psalm.Cix.

HOlde not thy tounge (O god of my prayse: for the mouth of the vngodlye, yea, & the mouthe

of the deceytfull is opened vpon me.

And they haue spoken agaynste mee with false toungs: they compassed me about also with words of hatred, and fought agaynste me without a cause

For the loue that I had vnto them: loe, thei take nowe my contrary parte: but I geue my selfe vnto prayer.

Thus haue thei rewarded me euil for good: and hatred for my good will.

Set thou an vngodly man to be ruler ouer him: and let Sathan stande at hys ryghte hande.

When sentence is geuen vpon hym: let him bee condemned: and let his prayer be turned into sinne

Let his dayes be few: & let another take his office.

Let his chyldren bee fatherlesse: and his wyfe a wyddow.

Let his chyldren be vacabounds, and beg their broade: let them seke it also oute of desolate places.

Let the extorcioner consume al that he hath: and let the straungers spoyle his labour.

Let ther bee noo man to pytye him: nor to haue compassion vpon his fatherles chyldren.

Let his posteritye be destroyed, and in the nexte generacion: let his name be cleane put oute.

Let the wyckednes of hys fathers bee had in remembraunce in the sight of the Lord: and lette not the sinne of his mother be done awaye.

Let them alwai be before the Lord: that he may roote oute the memoryall of them from of the earth.

And that because his mind was not to do good but persecuted the poore helpelesse manne, that hee myghte slay him that was vexed at the hearte.

Hys delyte was in cursinge, and it shall happen vnto

vnto hym: he loued not blessinge, therefore shall it be farre frome hym.

He clothed him selfe wyth curlinge, lyke as with a rayment: and it shall come into his bowels lyke water and lyke oyle into his bones.

Let it be vnto him as a cloke that he hath vpō him and as the girdle that he is alwaye girded wythal.

Let it thus happen from the lord, vnto mine enemyes: & to those that speake euyl agaynst my soule.

But deale thou wyth me (O lord god) accordyng vnto thy name, for swete is thy mercye.

O delyuer me, for I am helpeles and poore: and my hearte is wounded within me.

I go hence like the shadowe that departeth: and am dryuen awaye as the grashoppet.

My knees are weake through fastyng: my flesh is dryed vp for wante of fatnesse.

I became also a rebuke vnto them: they that loked vpon me, shaked theyr heades.

Helpe mee (O lorde my God:) O saue me accordynge to thy mercye.

And they shal know how that thys is thy hand: and that thou lorde haste done it.

Though thei curse, yet blesse thou: & let them be confounded that rise vp agaynst me, but let thy seruaunte reioyce.

Let mine aduersaries be clothed with shame: and let them couer them selues with their owne confusion, as with a cloke.

As for me, I will geue great thankes vnto the lord wt my mouthe: & prayse him amonge the multitude.

For he shal stand at the ryghte hand of the poore: to saue his soule from vnryghteous iudges.

Dixit dominus domino meo. Psalme.Cx.

Morning praier.

THe Lord saide vnto my Lorde: sit thou on my ryghte hande, vntyll I make thine enemies thy foote stoole.

The Lorde shall sende the rodde of thy power oute of Syon: be thou ruler euen in the middest amonge thyne enemyes.

In the day of thy power, shal the people offer the free wyll offerynges with an holy worshyp: the dew of thy byrthe is the wombe of the morning.

The lorde sware and wyl not repente: thou arte a preeste for euer after the order of Melchisedech.

The lorde vppon thy ryghte hande shal wounde euen kynges in the daye of his wrathe.

He shalbe iudge amonge the heathen, he shal fill the places with deade bodyes: and smite a sunder the heades ouer diuers countreyes.

He shall drynke of the brooke in the way: therefore shall he lyfte vp his heade.

Confitebor tibi domine. Psalm.Cxi.

I wyll geue thanckes vnto the Lorde wyth my whole harte: secretly amonge the faythful in the congregacion.

The woorkes of the Lord are great: sought out of al them that haue pleasure therein.

His woorke is worthy to be prayed and had in honoure, and his righteousnes endureth for euer.

The mercifull and gracious lorde hath so doone his marueylous woorkes: that they ought to be had in remembraunce.

He hath geuen meat vnto them that feare him: he shall euer be myndefull of his couenaunte.

He hath shewed hys people ỹ power of his woorkes

that

that he maye geue them the heritage of the heathe.

The workes of his handes, are verity and iudgemente: al his commaundementes are true.

They stand fast for euer and euer: and are done in trueth and equitie.

He sente redemption vnto his people: hee hathe commaunded his couenaunte for euer, holi and reuerente is his name.

The feare of the lorde is the beginning of wysedome: a good vnderstanding haue all they that do therafter: the prayse of it endureth for euer.

Beatus vir. Psalm. Cxii.

BLessed is the man that feareth the Lorde, he hath great delighte in his commaundementes.

His sede shalbe myghtye vpon earth: the generacion of the fathefull shalbe blessed.

Ryches and plenteousnes shalbee in hys house and his ryghteousnes endureth for euer.

Vnto the godlyther ariseth vp light in the darknes: he is mercifull, loupng and ryghteous.

A good man is mercifull and lendeth: and wyll guyde his wordes wyth discretion.

For he shal neuer be moued: and the righteous: shal be had in an euerlastynge remembraunce.

He wyll not bee afrayed for any euyl tidinges: for his hearte standeth fast, and beleueth in the lorde.

His hearte is stablyshed, and wyll not shrynke: vntill he see his desyre vpon his enemyes.

He hath dysperied abrode, and geuen to the poore: and his righteousnes remaynneth for euer, his horn shalbe exalted wyth honoure.

The vngodlie shal se it, and it shal greue him, he shal gnasshe wyth his teeth, and consume away: the

desyre of the vngodlye shall perysshe.

Laudate pueri. Psalm.Cxiii.

PRayse the Lorde (ye seruauntes:) O prayse the name of the Lorde.

Blessed be the name of the Lorde: frome this tyme forth for euermore.

The lordes name is praysed, frome the rysynge vp of the sunne: vnto the goyng downe of the same.

The Lord is hye aboue all heathen: and his glorye aboue the heauens.

Who is lyke vnto the Lord our God: that hath his dwellynge so hye: and yet humbleth himselfe, to beholde the thynges that are in heauen and earth:

He taketh vp the simple oute of the dust: and lifteth the poore oute of the myre.

That he maye sette him wyth the prynces: euen wyth the prynces of his people.

He maketh the barren woman to keepe house: and to be a ioyful mother of chyldren.

In exitu Israel. Psalme.Cxiiii.

Euenynge praier.

VWhen Israel came oute of Egipt: & the house of Jacob frome amonge the straunge people.

Juda was his Sanctuarye: and Israell his dominion.

The sea saw that, & fled: Jordan was dryuen backe

The mountaines skipped lyke rammes: and the lytle hylles lyke young sheepe.

What ayleth thee, O thou sea that thou fleddest and thou Jordan that thou wast dryuen backe.

Ye mountaynes that ye skypped like rammes: and ye litle hilles, lyke younge sheepe.

Tremble thou earth at the presence of the lord: at the presence of the God of Jacob,

whyche turned the hearde rocke into a standing water: and the flinte stone into a spryngyng well.

Non nobis domine. Psalm.Cxv.

NOt vnto vs (O Lorde) not vnto vs, but vnto thy name geue the prayse: for thy louyng mercye, and for thy truthes sake.

Wherfore shall the heathen saye: where is now theyr God.

As for oure God he is in heauen: hee hathe done whatsoeuer pleaseth him.

Their Idols are siluer & golde: euen the worke of mens handes.

They haue mouthes and speake not: eyes haue they and see not.

They haue eares, and heare not: noses haue they and smell not

They haue handes, & handle not, fete haue they and walke not: neyther speake they thorow theyr throote.

They that make them are lyke vnto theym: and so are all they that put theyr truste in them.

But thou house of Israel trust thou in the lord: he is theyr succour and defence.

Ye house of Aaron, put your truste in the lorde: he is their helper and defender.

Ye that feare the lorde, truste ye in the Lorde: he is theyr helper and defender.

The Lorde hath bene mindful of vs, and he shall blesse vs: euen he shall blesse the house of Israell, he shall blesse the house of Aaron.

He shall blesse theym that feare the lorde: bothe small and greate.

The lord shall encreease you more and more: you

and your chyldzen.

Be are the bleſſed of the lozd: whyche made heauen and earth.

All the whole heauens are the lozdes: the earth hath he geuen vnto the chyldzen of men.

The dead prayſe not thee (O Lozde) neyther all they that goe downe into the ſilence.

But we wyll prayſe the lozde: from thys tyme forth for euermoze.

Dilexi quoniam. Pſal. Cxvi.

Morning praier. I Am well pleaſed that the lozde hathe heard the voyce of my prayer.

That he hath enclined his eare vnto me: therefore wyll I call vpon hym as long as I lyue.

The ſnares of death compaſſed me round about and the paynes of hell gat hold vpon me.

I ſhall find trouble and beuines, and I ſhal cal vpon the name of the lozd: (O lozd) I beſeche thee delyuer my ſoule.

Gracious is the lozde and righteous: yea, ours God is mercyfull.

The lozd preſerueth the ſimple: I was in miſeri and he helped me.

Turne agayne then vnto thy reſte O my ſoule: for the lozd hath rewarded thee.

And why, thou haſt deliuered my ſoule frō death mine eies from teares: and my feete from fallinge.

I wyll walke before the lozde: in the lande of the lyuynge.

I beleued and therefore wyll I ſpeake: but I was ſore troubled, I ſayde in my haſte, all men are lyers.

What reward ſhall I geue vnto the Lozd: for

all

all the benefites that he hathe done vnto me.

I wil receaue the cup of saluacion: and cal vpon the name of the lorde.

I wyll paye my vowes now in the presence of all his people: righte deare in the sighte of the Lord is the death of his saynctes.

Behold (O Lorde) how that I am thy seruaunt: I am thy seruaunte, and the son of thy handemayde thou hast broken my bondes in sonder.

I wyl offer to thee, the sacrifice of thankesgeuinge and wyll call vpon the name of the Lorde.

I wil pay my vowes vnto the Lord, in the sight of all his people: in the courtes of the lordes house, euen in the myddeste of thee, O Jerusalem. Prayse the lorde.

Laudate dominum. Psalm. Cxvii.

O Prayse the Lorde all ye heathen: prayse ye hym all ye nacions.

For his mercifull kindenesse is euer more and more toward vs: and the trueth of the Lord endureth for euer. Prayse the Lorde.

Confitemini domino. Psalm. Cxviii

O Geue thankes vnto the Lorde for he is gracious: because his mercye endureth for euer.

Let Israell nowe confesse that hee is gracious: and that his mercye endureth for euer.

Let the house of Aaron nowe confesse: that hys mercye endureth for euer.

Yea let them nowe that feare the lord confesse, that his mercye endureth for euer.

I called vpon the lorde in trouble: and the lorde hearde me at large.

The lord is on my side: I wyl not fear what ma

doeth

doeth vnto me.

The Lord taketh my parte with them that helpe me: therfore shal I se my desyre vpon mine enemies

It is better to trust in the lord: then to put anie confidence in man.

It is better to trust in the Lord: then to put any confidence in prynces.

All nacions compassed me rounde about: but in the name of the Lorde will I destroye them.

They kept me on euerie side, they kept me in (I saye) one euerye syde: but in the name of the Lorde will I destroye them.

They came about me lyke bees: and are extinct euen as the fyre among the thornes: for in the name of the Lorde I wyl destroye them.

Thou hast thrust sore at me, that I myght fal: but the lorde was my helpe.

The lorde is my strength and my songe: and is become my saluacion.

The voyce of ioy and health is in the dwellings of the ryghteous: the ryghte hand of the lord bringeth myghtye thynges to passe.

The ryghte hand of the lorde hath the preeminence the ryghte hand of the lord bringeth myghtye thinges to passe.

I wyll not dye, but lyue: and declare the workes of the lorde.

The lord hath chastened and corrected me: but he hathe not geuen me ouer vnto death.

Open me the gates of righteousnes, that I may go into them: and geue thankes vnto the Lorde.

This is the gate of the lorde, the righteous shal enter into it.

I wyll thanke thee, for thou hast heard me: and arte become my saluacion.

The same stone which the buylders refused is become the heade stone in the corner.

This was the Lordes doing: and it is marueilous in oure eyes.

This is the daie whyche the lorde hathe made: we wyll reioyce and be glade in it.

Helpe (me) nowe O lorde: O lord send vs prosperitye.

Blessed bee he that comethe in the name of the lorde: we haue wyshed you good lucke, ye that be of the house of the lorde.

God is the Lord, whych hath shewed vs light: binde the sacrifice wyth cordes, yea euen vnto the hornes of the aultare.

Thou arte my God, and I wil thanke the: thou arte my God, and I wyll prayse thee.

O geue thankes vnto the Lorde, for he is gracious: and his mercye endureth for euer.

Beati immaculati. Psalme. Cxix.

BLessed are those that be vndefyled in the way: and walke in the lawe of the Lorde. Euening praier.

Blessed are thei that kepe his testimonies: & seke him wyth theyr whole heart.

For they whych do no wyckednes: walke in his wayes.

Thou hast charged: that we shal diligently kepe thy commaundementes.

O that my wayes were made so directe: that I myghte kepe thy statutes.

So shall I not be confounded: whyle I haue respecte vnto all thy commaundementes.

I

I wyll thanke thee, wyth an vnfayned heatre when I shall haue learned the iudgementes of thy ryghteousnes.

I wyll keepe thy ceremonyes: O forsake me not vtterlye.

In quo corrigit.

Wherwythall shall a younge man clense his way euen by rulyng him selfe after thy word

Wyth my whole heart haue I sought the: O let me not go wrong out of thy commaundements

Thy worde haue I hid wythin myne heart: that I shoulde not sinne agaynst thee.

Blessed art thou O lord: O teache me thy statutes.

Wyth my lippes haue I bene tellynge: of all the iudgementes of thy mouthe.

I haue had as greate delyghte in the way of thy testimonyes: as in all maner of ryches.

I wil talke of thy commaundements: and haue respecte vnto thy wayes.

My delyghte shalbe in thy statutes: and I will not forget thy wordes.

Retribue seruo.

O Do wel vnto thy seruaunte: that I may liue and kepe thy worde.

Open thou myne eyes: that I maye see the wonderous thynges of thy lawe.

I am a straunger vpon earthe: O hyde not thy commaundemente from me.

My soule breaketh oute for very feruent desire: that it hath alwaye vnto thy iudgementes.

Thou hast rebuked the proud: & cursed are they that do erre from thy commaundementes.

O turne fro me shame and rebuke: for I haue kept

thy

thy testimonies.

Prynces also did sit and speake against me: but thy seruaunte is occupyed in thy statutes.

For thy testimonyes are my delyghte: and my counsaylers.

Adhesit pauimento.

My soule cleaueth to the dust: O quicken thou me accordynge to thy worde.

I haue knowelegded my wayes, and thou heardest me: O teache me thi statutes.

Make me to vnderstande the way of thy cōmaundements: & so shall I talke of thy wōderous worke

My soule melteth away for very heauines: comfort thou me accordynge vnto thy worde.

Take fro me the waye of lyinge: and cause thou me to make much of thy lawe.

I haue chosen the way of trueth: and thy iudgementes haue I layed before me.

I haue sticken vnto thy testimonies: O lord confounde me not.

I wyl runne the way of thy commaundements when thou haste set my hearte at libertie.

Legem pone.

Teache me, O Lorde, the waie of thy statutes: and I shall keepe it vnto the ende. Morning praier.

Geue me vnderstandynge, and I shall kepe thy lawe: yea, I shall keepe it wyth my whole hearte.

Make me to go in the pathe of thy commaundementes: for therein is my delyte.

Enclyne my heart vnto thy testimonies: and not to couetousnes.

O tourne awaye mine eyes, lest they behold vanitye: and quycken thou me in thy waye.

O stablyshe thy woorde in thy seruaunte: that I maye feare thee.

Take awaye the rebuke that I am afayd of, for thy iudgementes are good.

Behold my delyghte is in thy commaundementes, O quycken me in thy ryghteousnes.

Et veniat super me.

LEt thy louyng mercy come also vnto me, o lord euen thy saluacion accordynge vnto thy woord.

So shall I make answere vnto my blasphemers: for my truste is in thy worde.

O take not the word of trueth vtterly out of my mouth: for my hope is in thy iudgementes.

So shal I alway kepe thy law: yea for euer & euer.

And I wil walke at liberty: for I seke thy commaundementes.

I wyl speake of thy testimonyes also: euē before kynges: and wyll not be ashamed.

And my delighte shalbe in thy cominaundementes: whyche I haue loued.

My handes also wyll I lyfte vp vnto thy commaundementes whyche I haue loued: and my studye shalbe in thy statutes.

Memor esto verbi tui.

O Thynke vpon thy seruaunte, as concerning thy worde: wherein thou haste caused mee to put my truste.

The same is my comfort in my trouble: for thy worde hath quickened me.

The proude haue had me exceadinglye in derision: yet haue I not shrinked from thy lawe.

For I remembred thine euerlasting iudgementes, O lorde: and receyued comforte.

I am

I am horriblye afrayde for the vngodlye: that forsake thy lawe.

Thy statutes haue bene my songes: in the house of my pilgrimage.

I haue thoughte vpon thi name, O lorde in the nighte season: and haue kepte thy lawe.

This I had: because I kepte thy testimonies.

Portio mea domine.

THou art my portion, O lord: I haue promised to kepe thy lawe.

I made mine humble peticion in thy presence wyth my whole hearte: O be mercifull vnto me accordynge vnto thy woorde.

I called myne owne wayes to remembraunce: and turne my feete into thy testymonyes.

I made hast: and prolonged not the tyme to keepe thy commaundementes.

The congregacions of the vngodli haue robbed me: but I haue not forgotten thy lawe.

At mydnight wil I ryse, to geue thankes vnto thee: because of thy ryghteous iudgementes.

I am a companyon of al theim, that feare thee: and kepe thy commaundementes.

The earth, O Lord, is full of thy mercy: O teach me thy statutes.

Bonitatem fecesti.

O Lorde, thou haste dealte graciously wyth thy seruaunte: accordynge vnto thy worde.

O learn me true vnderstandyng and knowledge: for I haue beleued thy commaundementes.

Beefore I was troubled I wente wronge: but now haue I kepte thy worde.

Thou art good & gracious: o teach me thy statuts.

The

The proude haue imagined a lye agaynste mee: but I wyll kepe thy commaundementes wyth mi whole hearte.

Their heart is as fat as braune: but my delight hath bene in thy lawe.

It is good for me that I haue bene in trouble: that I may learne thy statutes.

The law of thy mouth is dearer vnto me: then thousandes of golde and syluer.

Manus tue fecerunt.

Eueninge praier.

Thy hands haue made me and fashioned me: O geue me vnderstanding, that I may learn thy commaundementes.

They that feare thee wil be glade when they see me: because I haue put my trust in thy worde.

I know, O lord, that thi iudgmentes are ryghte and that thou of verye faythfulnes hast caused me to be troubled.

O let thy mercyfull kindnes be my comfort: accordynge to thy word vnto thy seruaunte.

O let thy louynge mercyes come vnto me, that I may lyue: for thy law is my delyght.

Let the proud be cõfounded, for thei go wickedly about to destroye me: but I wyll be occupyed in thy commaundementes.

Let suche as feare thee: and haue knowen thy testimonies be turned vnto me.

O let mine heart be found in thy statutes: that I be not ashamed.

Defecit anima mea.

My soule hath longed for thy saluacion: and I haue a good hope, because of thy worde.

Mine eies long sore for thy word, saying: O when

when wylte thou comforte me.

For I am become like a bottle in the smoke: yet doe not I forget thy statutes.

Howe many are the dayes of thy seruaunt: whē wilte thou bee auenged of them that persecute me.

The proude haue digged pittes for me: whyche are not after thy lawe.

All thy commaundementes are true: they persecute me falsely, O be thou my helpe.

They had almost made an ende of me vpon earth: but I forsoke not thy commaundementes.

O quicken me after thy louynge kindnes: and so shal I kepe thy testimonies of thy mouth.

Ineternum domine.

O Lorde: thi word endureth for euer in heauē.

Thy trueth also remayneth from one generacion to another: thou hast layed the foūdacion of the earth, and it abideth.

They continue this daye, accordyng to thyne ordinaunce: for all thynges serue thee.

If my delight had not bene in thy lawe: I should haue perished in my trouble.

I wyll neuer forget thy commaundemētes: for wyth them thou haste quickened me.

I am thyne, oh saue me: for I haue sought the commaundementes.

The vngodlye layde wayte for me, to destroye me: but I wyll consider thy testimonyes.

I see that all thynges come to an ende: but thy commaundementes is exceadinge broade.

Quomodo dilexi,

LOrde, what loue haue I vnto thy lawe, al the day longe is my studye in it.

Thou, through thy commaundements hast made me wyser then myne enemyes: for they are euer wyth me.

I haue more vnderstandyng then my teachers: for thy testimonies are my studye.

I am wiser then the aged: because I keepe thy commaundements.

I haue refrayned my feete from euery euil way that I maye keepe thy worde.

I haue not shronke frome thy iudgementes: for thou teachest me.

O howe swete are thy wordes vnto my throte? yea, sweter then honye vnto my mouth.

Through thy commaundementes I get vnderstandynge: therefore I hate all wycked wayes.

Lucerna pedibus meis.

Morning praier. THy worde is a lantarne vnto my feete: and a lyghte vnto my pathes.

I haue sworne: and am stedefastely purposed to kepe thy ryghteous iudgementes.

I am troubled aboue measure: quycken mee, O lorde, accordynge vnto thy worde.

Let the free wil offerynges of my mouth please thee, O lorde: and teache me thy iudgementes.

My soule is alwaye in my hand: yet dooe not I forget thy lawe.

The vngodlie haue layde a snare for me: but yet I swarued not from thy commaundementes.

Thy testimonyes haue I claymed as mine heritage for euer: and whye, they are the verye ioye of myne hearte.

I haue

I haue applyed myne hearte to fulfyll thy statutes alwaye: euen vnto the ende.

Iniquos odio habui.

I Hate theym that imagyne euyll thynges: but thy lawe doe I loue.

Thou art my defence and shyelde: and my trust is in thy worde.

Awaye frome mee ye wycked: I wyll keepe the commaundementes of my god.

O stablysh me accordinge vnto thy worde, that I may lyue: & let me not be disapoynted of my hope

Holde thou me vp, and I shalbe safe: yea, my delyghte shalbe euer in thy statutes.

Thou haste troden downe al them that depart from thy statutes: for they imagine but disceyte.

Thou puttest away al the vngodly of the earth lyke drosse: and therefore I loue thy testimonies.

My flesshe trembleth for feare of thee: and I am afrayde of thy iudgementes.

Feci iudicium.

I Deale wyth the thyng that is lawful and ryght: O geue me not ouer vnto myne oppressours:

Make thou thy seruaunt to delight in that whiche is good: that the proude do me no wronge.

Myne eyes are wasted away wyth lokyng for thy healthe: and for the worde of thy ryghteousnes

O deale wyth thy seruaunte accordyng vnto thi louynge mercye: and teache mee thy statutes.

I am thy seruaunte, O graunte me vnderstandynge: that I maye knowe thy testimonyes.

It is time for thee Lorde to laye to thyne hande: for they haue destroyed thy lawe.

For I loue thy commaundementes: aboue golde and precious stone.

Therefore holde I streyght al thy commaundementes: and all false wayes I vtterlye abhorre.

Mirabilia.

THy testimonies are wonderful: therefore doth my soule kepe them.

When thy word goeth forth, it geueth lyght and vnderstandynge: euen vnto the simple.

I opened my mouth and drew in my breath: for my delyghte was in thy commaundementes.

O loke thou vpon me, and be merciful vnto me: as thou vsest to doe vnto those that loue thy name.

Order my steppes in thy worde: and so shall no wickednes haue dominion ouer me.

O delyuer me from the wrongfull dealinges of men: and so shall I kepe thy commaundementes.

Shewe the lighte of thy countenaunce vpon thy seruaunte: and teach me thy statutes.

Myne eyes gushe out wyth water: because men kepe not thy lawe.

Iustus es domine.

RIghteousnes arte thou, O Lorde, and true is thy iudgemente.

The testimonyes that thou hast cõmaunded: are exceadyng ryghteous and true.

My zeale hath euen consumed me: because mine enemyes haue forgotten thy wordes.

Thy woorde is tried to the vttermoste: and thy seruaunte loueth it.

I am small, and of no reputacion: yet doe not I forget thy commaundementes.

Thy ryghteousnes is an euerlasting ryghteousnesse:

uelle: and thy lawe is the trueth.

Trouble and heauinesse haue taken holde vpon me: yet is my delyghte in thy commaundementes.

The ryghteousnes of thy testymonyes is euerlastynge: O graunte me vnderstanding, & I shal liue

Clamaui in toto corde meo.

I Call wyth my whole hearte: heare me, O Lorde, I wyll kepe thy statutes. Euenings praier.

Yea, euen vppon thee dooe I call: helpe me, and I shall kepe thy testimonyes.

Early ye in the morninge doe I crie vnto thee: for in thy worde is my truste.

Myne eyes preuent the night watches, that I myghte be occupied in thy wordes.

Heare my voyce, O lorde, accordynge vnto thy louynge kindenesse: quicken me accordyng as thou arte wonte.

They drawnie that of malice persecute me: and are farre from thy lawe.

Be thou nye at hande, O Lorde: for all thy commaundementes are true.

As concerninge thy testimonyes: I haue knowen long sence, that thou haste groundad them for euer

Vide humilitatem.

O Consydre myne aduersitye, and delyuer me: for I do not forget thy lawe.

Auenge thou my cause, and delyuer me: quycken me accordyng vnto thy worde.

Health is far from the vngodly, for they regard not thy statutes.

Greate is thy mercye, O Lorde: quycken me as thou art wonte.

Manye ther are that trouble me, and persecute me: yet do not I swarue from thy testimonies.

It greueth me when I see the transgressours: because they kepe not thy law.

Consider O Lord, how I loue thy cõmaũdemẽtes: O quicken me accordinge to thy louinge kindenes.

Thy worde is true from euerlasting: all the iudgementes of thy ryghteousnes endure for euermore.

Principes persecuti sunt.

PRynces haue persecuted me wythout a cause: but my hearte standeth in awe of thy wordes.

I am as glade of thy worde: as one that findeth great spoyles.

As for lyes, I hate and abhorre theym: but thy lawe do I loue.

Seuen tymes a day doe I praise thee: beecause of thy ryghteous iudgementes.

Great is the peace that they haue which loue thi lawe: and they are not offended at it.

Lorde I haue loked for thy sauinge healthe: and done after thy comaundements.

My soule hath kepte thy testimonies: and loued them exceadingly.

I haue kepte thy commaundementes and testimonies: for al my wayes are before thee.

Appropinquet deprecatio.

LEt my complaynte come before thee, O Lorde: geue me vnderstandynge, accordyng vnto thy worde.

O let my supplication come before the: delyuer me accordyng to thy woorde.

My lyppes shal speake of thy prayse: when thou hast

haste taughte me thy statutes.

Yea, my tonge shall singe of thy worde: for all thy commaundementes are ryghteous.

Let thyne hand helpe me: for I haue chosen thy commaundementes.

I haue longed for thy sauing health O Lorde: and in thy lawe is my delyghte.

O let my soule lyue, and it shall prayse thee: and thy iudgementes shall helpe me.

I haue gone astraye lyke a shepe that is lost: oh seke thy seruaunte, for I do not forget thy commaū dementes.

Ad dominum cum tribularer. Psal. Cxx.

WHen I was in trouble, I called vppon the Lorde: and he hearde me. *Morning praier.*

Deliuer mi soule (O Lord) from lying lippes and from a deceyptfull tonge.

What rewarde shalbe geuen or done vnto the, thou false tonge, euen myghty and sharpe arrowes wyth whoate burning coales.

Wo is me that I am constrayned to dwell wyth Mesech: and to haue myne habitacion amonge the tentes of Cedar.

My soule hath long dwelt among them, that be enemyes vnto peace.

I labour for peace, but when I speake vnto them thereof: they make them to battayle.

Leuaui oculos meos. Psal. Cxxi.

I wyll lyfte vppe mine eyes vnto the hylles: frome whence commeth my helpe.

My helpe commeth euen from the Lorde: whiche hath made heauen and earth.

He wyll not suffer thy fote to be moued: and he that kepeth thee wyll not slepe.

Beholde he that kepeth Israell, shall neyther slumber nor slepe.

The Lorde him selfe is thy keeper: the Lorde is thy defence vpon thy ryght hande.

So that the sunne shall not burne thee by day: neyther the Moone by nyghte.

The lorde shall preserue ther from all euyll: yea it is euen he that shall kepe my soule.

The lorde shall preserue thy goyng out, and thy commynge in: from thys tyme forth for euermore.

Letatus sum. Psal. Cxxii.

I was glade when they sayde vnto me: we wyll goe into the house of the lorde.

Our feete shall stande in thy gates, O Jerusalem.

Jerusalem is buylded as a cytye that is at vnitye in it selfe.

For thyther the tribes go vp euen the tribes of the Lorde: to testifye vnto Israel, to geue thankes vnto the name of the lorde.

For there is the seate of iudgemente: euen the seate of the house of Dauyd.

O praye for the peace of Jerusalem: they shall prosper that loue thee.

Peace be within thy walles: and plenteousnes wythin the palaces.

For my brethren and companyons sakes: I wyll wyshe the prosperitye.

Yea, because of the house of the lorde our God: I wyll seke to doe thee good.

Ad te leuaui oculos meos. Psal. Cxxiii

Unto

VNto thee lyfte I vp myne eyes: O thou that dwellest in the heauens.

Beholde euen as the eyes of seruaunts looke vnto the handes of theyr maysters, and as the eyes of a mayden vnto the hand of her maisters: euen so oure eyes wayte vpon the Lorde our God, vntil he haue mercye vpon vs.

Haue mercye vpon vs, O lord: haue mercy vpon vs: for we are vtterlye despised.

Our soule is filled wyth the scorneful reproofe of the wealthye: & with the dispitefulnes of the proud

Nisi quia dominus. Psalm. Cxxiiii.

IF the Lorde him selfe had not beene of oure syde (nowe maye Israell saye:) yf the lorde hym selfe had not bene of oure syde, when men rose vppe agaynste vs.

They had swallowed vs vp quicke: when they were so wrathfullye displeased at vs.

Yea the waters had drowned vs: and the streame had gone ouer oure soule.

The deepe waters of the proud haue gone ouer oure soule.

But praysed be the Lord wych hath not geuen vs ouer for a praye vnto theyr teeth.

Oure soule is escaped euen as a byrde out of the snare of the fouler: the snare is broken, and we are delyuered.

Oure helpe standeth in the name of the Lorde: wyych hathe made heauen and earth.

Qui confidunt in domino. Psalm. Cxxv.

THey that put theyr truste in the Lorde: shalbe euen as the mounte Sion: which may not be remoued, but standeth faste for euer.

The

The hilles stand about Jerusalem, euen so stan-deth the lorde rounde aboute his people: from this tyme forth for euermore.

For the rod of the vngodlye commeth not into the lot of the ryghteous: lest the ryghteous put their hande vnto wyckednes.

Do well, O Lorde, vnto those that be good and true of hearte.

As for such as turne backe vnto theyr owne wic kednes: the lorde shall leade them forth wyth the e-uyll doers, but peace shalbe vpon Israel.

In conuertendo. Psalm. Cxxvi.

Euening praier.

VWhen the lord tourned agayn the captiuitie of Sion: thē wer we like vnto them that dream

Then was our mouth fulled wyth laughter: and our tong wyth ioye.

Then saide they amonge the heathen: the Lord hathe done greate thynges for them.

Yea, the Lorde hath done greate thynges for vs al readye: whereof we reioyce.

Turne oure captiuitye, O Lorde: as the ryuers in the South.

They that sow in teares shall reape in ioye.

He that now goeth on his waye weping, and bea reth forthe good seede: shall doubtles come agayne wyth ioye, and bryng his sheues wyth hym.

Nisi dominus edifi. Psalm Cxxvii.

EExcepte the lorde builde the house: theyr labour is but lost that buylde it.

Except the Lord kepe the city: the watchman waketh but in vayne.

It is but lost labour that ye hast to ryse vp earely, &

so

so late take rest: and eate the breade of carefulnes, for so he geueth his beloued slepe.

Loe, chyldren and the fruite of thy wombe: are an heritage and gyfte that commethe of the lorde.

Like as the arrowes in the hand of the Gisaunt; euen so are the younge chyldren.

Happye is the man that hathe his quiuer full of them: they shall not be ashamed when they speake wyth theyr enemyes in the gate.

Beati omnes. Psalme. Cxxviii.

BLessed are all they that feare the Lorde: and walke in his wayes.

For thou shalt eate the labours of thine handes O well is thee, and happye shalte thou be.

Thy wyfe shalbe as the fruictful vine: vpon the walles of thyne house.

Thy children like the Olyue braunches: round aboute thy table.

Loe, thus shall the man bee blessed: that feareth the Lorde.

The lorde from oute of Syon shal so blesse the that thou shalte se Jerusalem in prosperitye all thy lyfe longe.

Yea that thou shalte se thy chylders chyldren: and peace vpon Israell.

Sepe expugnauerunt, Psalm. Cxxix.

MAny a tyme haue they foughte agaynste me fro my youth vp: (maye Israell nowe saye.)

Yea manye a tyme haue they vexed me fro my youth vp: but thei haue not preuailed againste me.

The plowers plowed vpō my backe: and made long forowes.

But

But the ryghteous Lorde: hathe hewen the snares of the vngodlye in pieces.

Let them be confounded and turned backward: as many as haue euyll wyll at Sion.

Let them be euen as the grasse growyng vpon the house toppes: which withereth afore it be plucked vp.

Wherof the mower filleth not his hand: nether he that byndeth vp the sheaues, his bosome.

So that they wyche go bye, say not so muche as the Lorde prosper you: we wysche you good lucke, in the name of the Lorde.

De profundis clamaui. Psalme. Cxxx.

OUte of the deepe haue I called vnto thee, O lorde: lorde heare my voyce.

Oh let thyne eares consider well: the voyce of my complaynte.

If thou lorde wylte be extreme to marke what is done amysse: Oh lorde who maye abide it.

For there is mercye wyth thee: therefore shalte thou be feared.

I loke for the lord, my soule doth wayte for him: in his worde is my truste.

My soule stieth vnto the Lorde before the morninge watche: (I saye before the morning watch.)

O Israell, truste in the Lorde, for wyth the lord there is mercy: and wyth him is plenteous redemption.

And he shall redeme Israell: from all his sinnes.

Domine non est exaltatum. Psalm. Cxxxi.

LOrde, I am not hye mynded: I haue no proud lokes.

I doe

I doe not exercise my selfe in greate matters wyche are to hye for me.

But I refrayne my soule, and kepe it lowe, lyke as a chylde that is weaned frome his mother: yea, my soule is euen as a weaned chylde.

O Israell trust in the lorde: from this time forth for euermore.

Memento domine dauid. Psal. Cxxxii.

LOrde Remembre Dauid: and all his trouble. Howe he sware vnto the lorde, and vowed a vowe vnto the almyghtie God of Jacob. *Morning praier.*

I wyll not come wythin the tabernacle of my house: nor climbe vp into my bed.

I wyll not suffer mine eyes to slepe, nor mine eie lidde to slumber: neyther the temples of my heade to take any rest.

Untyl I finde oute a place for the temple of the lorde: an habitacion for the myghtie God of Jacob

Lo, we heard of the same at Ephrata: and found it in the woode.

We wyl goe into his tabernacle: and fal low on oure knees before his fote stole.

Aryse, O Lord, into thy resting place: thou, and the arke of thy strength.

Let thy prieste be clothed with righteousnes: and let thy sayncte syng wyth ioyefulnes.

For thy seruaunt Dauids sake: turne not away the presence of thine annointed.

The Lord hath made a faythefull othe vnto Dauid: and he shall not shrynke from it.

Of the fruite of thy body: shal I set vpon thy seat

If

If thy children wyll kepe my couenaunt and my testimonies that I shall learne them: their children also shal syt vpon thy seate for euermore.

For the lord hath chosen Sion to be an habytacion for hym selfe: he hath longed for her.

This shalbe my rest for euer: here wyll I dwell, for I haue a delyte therein.

I wil blesse her vitailes with encrease: and wyll satisfye her poore wyth breade.

I wyl decke her preestes wyth health: and her sayncts shall reioyce and synge.

Ther shal I make the horne of Dauid to florysh I haue ordeyned a lantarne for myne annoynted.

As for his enemies, I shal cloth them with shame but vpon hym selfe shall hys crowne florysshe.

Ecce quam bonum. Psal. Cxxxiii.

BEholde how good and ioyfull a thyng it is bre thren: to dwell together in vnitie.

It is lyke the precious oyntment vpon the heade that ran down vnto the beard: euen vnto Aarons beardе, and went downe to the skyrtes of his clothynge.

Lyke the dewe of Hermon: whyche fell vppon the hyll of Sion.

For there the Lorde promised his blessing: and lyfe for euermore.

Ecce nunc benedicite dominũ. Psal Cxxxiiii.

BEholde (nowe) prayse the Lorde: all ye the seruauntes of the Lorde.

Ye that by night stand in the house of the lord: (euen in the courtes of the house of our God.)

Lyft vp your handes in the sanctuari: and praise the lorde.

The

The Lorde that made heauen and earthe: geue the blessinge out of Syon.

Laudate dominum. Psalme.Cxxxv.

O Prayse the Lorde, laude ye the name of the Lorde, prayse it: O ye seruauntes of the lord.

Ye that stande in the house of the Lorde: in the courtes of the house of our God:

O prayse the lorde, for the lorde is gracious: O synge prayses vnto his name, for it is louelye.

For why? the lorde hath chosen Jacob vnto him selfe: and Israell for his own possession.

For I knowe that the Lord is greate: and that our lorde is aboue all Gods.

What soeuer the Lord is pleased, that did he in heauen and in earth: and in the sea, and in all deepe places.

He bryngeth forth the cloudes from the endes of the worlde: and sendeth forth lyghtnings wyth the rayne, bryngynge the windes out of his treasures.

He smote the firste borne of Egypt: both of man and of beaste.

He hathe sent tokens and wonders in the middes of thee, O thou lande of Egipt: vpon Pharao, and all his seruauntes.

He smote dyuers nacions: and slewe myghtye kynges.

Seon king of the Ammorytes, and Og the king of Basan: and all the kingdomes of Canaan.

And gaue theyr land to be and heritage: euen an heritage vnto Israell his people.

Thy name, O Lord, endureth for euer: so doeth thy memoryall, O Lorde, frome one generacion to another.

For

For the Lorde wyll auenge his people: and bee gracious vnto his seruauntes.

As for the Images of the heathen, they are but syluer and golde: the worke of mens handes.

They haue mouthes and speake not: eyes haue they, but they see not.

They haue eares, and yet they heare not: neyther is there any breath in theyr mouthes.

They that make them, are lyke vnto them: and so are all they that put theyr trust in them.

Prayse the Lorde ye house of Israell: prayse the Lorde ye house of Aaron.

Prayse the Lord ye house of Leui: ye that feare the Lorde, prayse the Lorde.

Praysed be the Lorde out of Sion: whych dwelleth at Hierusalem.

Euening praier.

Confitemini domino. Psalm. Cxxxvi.

O Geue thankes vnto the Lord: for he is gracious, and his mercye endureth for euer.

O geue thanks vnto the god of al GODS for his mercye endureth for euer.

O thanke the Lorde of all lordes: for his mercy endureth for euer.

Whyche onelye doth the greate wonders: for his mercye endureth for euer.

Whyche by his excellente wysedome made the heauens: for his mercye endureth for euer.

Whyche laied out the earthe aboue the waters: for his mercye endureth for euer.

Whiche hath made greate lyghtes: for his mercy endureth for euer.

The Sunne to rule the day: for his mercye endureth for euer.

The

The Moone and the starres to gouerne the nyght: for hys mercy endureth for euer.

Which smote Egipt with theyr firste borne: for his mercy endureth for euer.

And brought out Israell from among them: for his mercy endureth for euer.

With a myghtie hande and stretched out arme: for his mercy endureth for euer.

Which deuided the redde sea in two partes: for his mercy endureth for euer.

And made Israell to go thorowe the myddes of it: for his mercy endureth for euer.

But as for Pharao & his hoste, he ouerthrewe thē in the red sea: for his mercy endureth for euer.

Which led his people throughe the wyldernes: for his mercy endureth for euer.

Which smote great kynges: for hys mercy endureth for euer.

Yea and slewe myghty kynges: for hys mercye endureth for euer.

Seon kynge of the Ammorites: for his mercye endureth for euer.

And Og the kyng of Basan: for his mercy endureth for euer.

And gaue away theyr lande for an heritage: for his mercy endureth for euer.

Euen for an heritage vnto Israel his seruaunt for hys mercy endureth for euer.

Whych remembred vs when we were in troble for hys mercy endureth for euer.

And hath delyuered vs from our enemies: for hys mercye endureth for euer.

Whyche geueth foode to al flesh: for hys mercy

endureth for euer.

O geue thankes vnto the God of heauen: for his mercye endureth for euer.

O geue thankes to the Lord of Lordes: for his mercye endureth for euer.

Super flumina. Psal. Cxxxvii.

BY the waters of Babilon we satte downe and wepte, when wee remembred (thee) O Sion.

As for oure harpes, we hanged theym vp: vpon the trees that are therein.

For they that led vs awaye captiue, required of vs then a songe and melodye in our heauines: syng vs on of the songes of Sion.

Howe shall we synge the lordes song: in a straung lande?

If I forget thee, O Jerusalē: let my right hande forget her connyng.

If I do not remember the, let my tongue cleaue to the roofe of my mouth: yea, yf I preferre not Jerusalem in my myrth.

Remembre the children of Edom, O lorde: in the day of Jerusalem, howe they sayde, Down with it, downe with it, euen to the grounde.

O doughter of Babilon, wasted with misery: yea happy shall he be, that rewardeth thee as thou hast serued vs.

Blessed shalbe he, that taketh thy children: and throweth theym agaynst the stones.

Confitebor tibi domine. Psal. Cxxxviii.

I wyll geue thankes vnto thee, O lorde, wyth my whole harte: euen before the Gods wyll I synge prayse vnto thee.

I wyll worshyppe towarde thy holye temple:

and

and prayse thy name, because of thy louing kindnes and trueth: for thou haste magnified thy name and thy worde aboue all thynges.

When I called vpon thee, thou heardest me: and endouedst my soule wyth much strength.

All the kynges of the earthe shall prayse thee, O lorde: for thei haue heardē the wordes of thy mouth.

Yea, thou shalt sing in the waies of the lorde: that greate is the glorye of the lorde.

For thoughe the lord be hye, yet hath he respecte vnto the lowly: as for the proud, he beholdeth them a farre of.

Though I walke in the midst of trouble, yet shalt thou refresh me: thou shalt stretch forth thyne hand vnto the furiousnes of mine enemies, and thi right hande shall saue me.

The Lorde shall make good his louyng kindnes towarde me, yea thy mercie O lord, endureth for euer: despise not thē the workes of thyne owne handes.

Domine probasti me. Psal. Cxxxix.

O Lord thou hast searched me out, and knowē me: thou knowest my downe sittinge, and myne vprisinge, thou vnderstandest my thoughtes long before. *Morning praier.*

Thou art about mi path, and about my bed: and spyest out al my wayes.

For loe, there is not a woorde in my tongue: but thou O Lorde knowest it altogether.

Thou hast fashioned me behind and before: and layde thyne hande vpon me.

Such knowledge is to wonderful and excellent for me: I can not attayne vnto it.

Whyther shall I goe then from thy spirite? Or whither shall I goe then from thy presence?

If I clymbe vp into heauen, thou art there: if I go downe to hell thou arte there alsoo.

If I take the wynges of the morninge: and remaine in the vttermost partes of the sea.

Euen ther also shall thy hand leade me: and thy ryghte hande shall holde me.

If I saye peraduenture the darkenes shal couer me: then shall my nyghte be tourned to daye.

Yea the darknes is no darknes with the, but the night is all cleare as the day: the darknes and light (to thee) are bothe a lyke.

For my reynes are thyne: thou hast couered me in my mothers wombe.

I wyl geue thankes vnto thee, for I am fearfully & wonderously made: maruellous are thy worke and that my soule knoweth ryghte well.

My bones are not hide from thee, though I be made secretlye: & fashioned beneath in the earthe.

Thyne eyes did se my substaunce, yet beyng vnperfite: & in thy boke wer al my membres wrytten.

Whiche day by day were fashioned: when as yet there was none of them.

How deare are thy counsailes vnto me, O god: how greate is the summe of theim.

If I tell theym, they are mo in number then the sand: when I wake vp, I am present with thee.

Wylt thou not slay the wicked, O God: depart from me ye bloude thirstye men.

For they speake vnryghteouslye agaynste thee: and thyne enemyes take thy name in vayne.

Doe not I hate them, O Lorde, that hate thee: and am not I greeued with those that ryse vppe agaynste thee.

Yea

Yea, I hate them ryghte sore: euen as thoughe they were myne enemyes.

Trye me, O God, and seke the grounde of mine harte: proue me and examine mine thoughtes.

Loke well yf there be anye waye of wyckednes in me: and leade me in the waye euerlastinge.

Eripe me domine. Psalm. Cxl.

DElyuer mee, O lorde, from the euyll men: and preserue me from the wycked men.

Whyche imagine mischiefe in theyr heartes and styre vp stryfe al the daye long.

They haue sharpened theyr tongues lyke a serpente Adders poyson is vnder theyr lyppes.

Keepe me, O Lorde, from the handes of the vngodlye: preserue me from the wycked men, whyche are purposed to ouerthrowe my goynges.

The proude haue layed a snare for me: & spred a net abrod wyth cordes: yea and set trapes in my way.

I sayde vnto the Lord, thou art my God: heare the voyce of my prayers, O Lorde.

O Lord God, thou strength of my health: thou hast couered my heade in the daye of battayle.

Let not the vngodly haue his desyre, O Lorde: let not his mischeuous imagination prosper, leaste they be to proude.

Let the mischiefe of theyr owne lyppes fall vpon the heade of theim: that compasse me aboute.

Let hoate burning coales fall vpon them: lette them be caste into the fyre and into the pytte, that they neuer ryse vp agayne.

A man full of wordes shall not prosper vppon the earthe: euyll shall hunte the wycked person to ouerthrowe him.

Sure I am that the Lord wyl aueng the poze: and mayntayne the cause of the helpeles.

The righteous also shal geue thankes vnto thy name: and the iust shal continue in thy sighte.

Domine clamaui. Psalm. Cxli.

LOrde I call vpon thee, haste thee vnto me: and consider my voyce, when I crye vnto thee.

Let my prayer bee set forthe in thy sighte as the incence: and let the lyftyng vp of my handes, be an euening sacrifice.

Set a watche, O Lorde, before my mouth: and kepe the doore of my lippes.

O let not myne heart be enclined to anye euyll thynge: let me not be occupyed in vngodly workes wyth the men that worke wyckednes, least I eate of suche thynges as please them.

Let the righteous rather smite me frendly: and reproue me.

But let not their precious balmes breake myne head: yea, I wyl pray yet agaynst theyr wickednes Let theyr iudges be ouerthrowen in stonye places: that they may heare my wordes, for they are swete Our bones lye scatered before the pit: like as when one breaketh and heweth woode vppon the earthe

But myne eyes looke vnto thee, O Lord God: in thee is my trust, O cast not oute my soule.

Kepe me from the snare whyche they haue layde for me: and from the trappes of the wycked doers.

Let the vngodlye fal into theyr own nettes toge ther: and let me euer escape them.

Voce mea ad dominum. Psalm. Cxlii.

Euenynge praier.

I Cried vnto the Lorde wyth my voyce: yea, euen vnto the Lorde dyd I make my supplicacion.

I powred oute my complaynte beefore him:

and shewed hym of my trouble.

When my spirite was in heauines, thou knowest my path: in the waye wherein I walke, haue they priuely layde a snare for me.

I loked also vpon my ryght hand: and see, there is no man that woulde knowe me.

I had no place to flee vnto: and no manne cared for my soule.

I cried vnto thee, O Lorde, and sayd thou arte my hope & my portion: in the lande of the lyuinge.

Consyder my complaynt: for I am brought very lowe.

O deliuer me from my persecutours: for they are to stronge for me.

Bryng my soule oute of prison, that I may geue thankes vnto thy name: which thing yf thou wylte graunt me, then shall the ryghteous resorte vnto my companye.

Domine exaudi. Psal. Cxliii.

HEare my prayer, O Lord, and consider my desyre: hearken vnto me for thy truth and righteousnes sake.

And enter not into iudgement with thy seruaunt: for in thy syght shall no man lyuynge be iustyfyed.

For the enemie hath persecuted my soule, he hath smytten my lyfe downe to the grounde: he hath laied me in the darkenes, as the men that haue ben longe deade.

Therfore is my spirite vexed within me: and mi heart within me is desolate.

Yet I do remembre the time past. I muse vpon al thy workes: yea, I exercise my self in the workes of my handes.

I stretche forthe my handes vnto thee: mi soule gaspeth vnto thee, as a thyrstye lande.

Heare me, O lord, and that soone, for my spirite wareth faynte: hide not thy face from me, lest I be lyke vnto them that goe down into the pyt.

O let me heare thy louinge kindnes betimes in the morninge, for in the is mi truste: shewe thou me the waye, that I shoulde walke in, for I lifte vp my soule vnto thee.

Delyuer me, O Lord from myne enemies: for I flee vnto thee to hide me.

Teach me to doe the thynge that pleaseth thee: for thou arte my god, let thy louing spirite leade me forth vnto the lande of ryghteousnes.

Quicken me, O Lorde, for thi names sake: & for thi ryghteousnes sake, bringe my soule out of trouble.

And of thy goodnes slea myne enemyes: & destroye al them that vexe my soule, for I am thy seruaunte.

Benedictus dominus. Psal. Cxliiii.

Morning praier.

BLessed be the lorde mi strength: which teacheth my handes to warre, and my fingers to fighte.

My hope, and my forteresse, my castel and delyuerer, my defender in whome I truste: which subdueth my people that is vnder me.

Lord what is man that thou hast such respect vnto him: or the son of man that thou so regardeste hym?

Man is lyke a thing of nought: his time passeth away lyke a shadowe.

Bowe thy heauens, O Lorde: and come downe touche the mountaynes, and they shall smoke.

Caste forthe the lightning, and teare them: shote oute thyne arrowes and consume them.

Sende down thyne hand from aboue; delyuer me

and

and take me out of the greate waters, frō the hand of straunge chyldren.

Whose mouth talketh of vanity: and their right hand is a ryghte hande of wyckednes.

I wyll synge a new song vnto thee, O God: and synge prayses vnto thee vpon a ten stringed lute.

Thou that gauest victory vnto kyngs: and hast delyuered Dauid thy seruaunte frome the perill of the swoorde.

Saue mee and delyuer mee frome the hande of straunge children: whose mouth talketh of vanitye and their righte hande is a ryghte hand of iniquity

That our sonnes maye growe vp as the yonge plantes, and that our doughters may be as the pulished corners of the temple.

That oure garners maye be full and plenteous wyth all maner of store: that our shepe may bryngе forthe thousands and ten thousands in our streetes

That oure oxen maye be strong to labour, that there bee no decaye: no leading into captiuitie, and no complayning in our streates.

Happy are the people that be in such a case: yea blessed are the people whych haue the lord for their GOD.

Exaltabo te deus. Psal. Cxlv.

I wyll magnifie thee, O god, my king: and I wyll prayse thy name for euer and euer.

Euery day will I gue thankes vnto thee: and praise thy name for euer and euer.

Greate is the lorde, and merueylous, worthy to be praysed: there is no ende of his greatnes.

One generacion shal prayse thy workes vnto another: and declare thy power.

As for me I wyll be talkyng of thy worshyp: thi glorye, thy prayse and wonderous workes.

So that men shal speake of the might of thi merueloꝰ actes: and I wyll also tell of thy greatnes.

The memorye all of thyne aboundaunt kindnes, shalbe shewed: and men shal singe of thy ryghteousnes.

The Lorde is gracious and merciful: long suffrynge, and of greate goodnes.

The lorde is louynge vnto euerye man: and his mercye is ouer al his workes.

All thy woorkes prayse thee O Lorde: and thy saynctes geue thankes vnto thee.

They shewe the glorye of thy kingedome, and talke of thy power.

That thy power, thy glorye, and myghtines of thy kyngdome myght be knowen vnto men.

Thy kingedome is an euerlastynge kyngdome: and thy dominion endureth throughoute all ages.

The lorde vpholdeth al suche as fall: and lifteth vp al those that be downe.

The eyes of all wayte vpon thee, O Lorde: and thou geuest them their meate in due season.

Thou openest thine hande: and fillest al things lyuing wyth plenteousnes.

The lorde is ryghteous in al his wayes: and holy in al his workes.

The lord is nye vnto al them that cal vpon him: yea, all suche as call vpon him faythfullye.

He wyll fulfyl the desyre of them that fear him: he also wil heare their crie, and wyll helpe them.

The lord preserueth al them that loue hym: but scattereth abrode al the vngodly.

My mouthe shal speake the prayse of the Lorde: and let al flesh geue thankes vnto his holye name for euer and euer.

Lauda anima mea Psalm. Cxlvi.

PRayse the Lord, O my soule, whyle I lyue will I prayse the lorde: yea as longe as I haue any beynge, I wyll singe prayses vnto my God.

O put not youre truste in Princes, nor in anye chylde of man: for there is no helpe in them.

For when the breath of mã goeth forth, he shal turn agayne to his earthe, & then al his thoughts perish

Blessed is he that hath the god of Jacob for his helpe: and whose hoope is in the Lorde his GOD.

Which made heauen and earth, the Sea, and al that therein is: which kepeth his promyse for euer.

Whyche helpeth them to right that suffre wrong whiche fedeth the hungrye.

The lorde loseth men out of prysone: the Lord geueth light to the blinde.

The lorde helpeth them that are fallen: the lorde careth for the ryghteous.

The lord careth for the straungers, he defendeth the fatherlesse and widdowe: as for the waye of the vngodlye, he turneth it vpside downe.

The Lorde thy god, O Sion, shall be kinge for euermore: and throughout all generacions.

Laudate dominum. Psalme. Cxlvii.

O Prayse the lord, for it is a good thyng to sing prayses vnto our God: yea, a ioyful and pleasaunte thing is it to be thankefull. Euening prayer.

The lord buildeth vp Jerusalem: and gathereth together the outecastes of Israel.

He healeth those that are broken in heerte: and geueth

geueth medicine to heale their sickenes.

He telleth the number of the starres: and calleth them al by their names.

Great is our lord, and great is his power: yea his wysedome is infinite.

The Lord setteth vp the meke: and bringeth the vngodly to the grounde.

O synge vnto the lord with thankes geuynge: synge prayse vnto the harpe vnto our god.

Which couereth the heauen with cloudes, and prepareth rayne for the earth: & maketh the grasse to growe vpon the mountaynes, (an herbe for the vse of men.)

Which geueth fodder vnto the cattell: and fedeth the younge rauens that cal vpon hym.

He hath not pleasure in the strēgth of an horse: neyther delighteth he in any mans legges.

But the lordes delighte is in theym that feare him: and put their trust in his mercy.

Prayse the Lord, O Jerusalem: prayse thy god O Syon.

For he hathe made fast the barres of thy gates: and hath blessed thy children within thee.

He maketh peace in thy borders: and fylleth the with floure and wheate.

He sendeth forth his commaundemente vppon earthe: and his woord runneth verye swiftelye.

He geueth snow lyke wolle: and scattereth the hoare froste lyke ashes.

He casteth forthe his yse lyke morsells: who is able to abide his froste?

He sendeth oute his woord, and melteth them: he bloweth wyth his wynde, and waters flowe.

He

He sheweth his word vnto Jacob: his statutes and ordinaunces vnto Israell.

He hath not dealte so wyth any nacyon: neither haue the heathen knowledge of his lawes.

Laudate dominum de celis. Psal. Cxlviii.

O Prayse the lorde of heauen: prayse him in the heygh.

Prayse him al ye aungels of his: prayse him al his hoste.

Prayse him Sunne and Mone: prayse him all ye starres and lyghte.

Prayse him al ye heauens: and ye waters that be aboue the heauens.

Let theym prayse the name of the lorde, (for hee spake the word, and they were made:) he commaunded, and they were created.

He hath made them fast for euer and euer: he hath geuen them a lawe, whych shal not be broken.

Prayse the lorde vpon earth: ye dragons: and al depes.

Fyre and hale, snowe and vapors: wynde and storme fulfyllynge his worde.

Mountaynes and all hilles: fruitefull trees and all Ceders.

Beasts and al cattel: wormes & fethered foules

Kynges of the earth and al people: prynces and all iudges of the worlde.

Yong men and maidens, olde mē and childzen prayse the name of the lord: for his name onely is excellent, and his praise aboue heauen and earthe.

He shall exalt the horne of his people, al his saintes shall prayse him: euen the chyldzen of Israell, euen the people that serueth him.

Cantate

Cantate domino. Psalme. Cxlix.

O Sing vnto the Lord a new song: let the congregacion of sayncte prayse hym.

Let Israell reioyce in hym that made him: & let the chyldren of Sion be ioyeful in theyr kynge.

Let them prayse his name in the daūce: let them sing prayses vnto him wyth tabret and harpe.

For the lorde hath pleasure in his people: and helpeth the meke hearted.

Let the sayncte be ioyfull wyth glory: let them reioyce in their beddes.

Let the praises of God bee in theyr mouth: and a two edged swoorde in theyr handes.

To bee auenged of the Heathen: and to rebuke the people.

To binde theyr kinges in chaynes: and their nobles with linkes of Iron.

That they may be auenged of them: as it is written: suche honoure haue all his sayncte.

Laudate dominum. Psalm. Cl.

O Prayse god in his holynes: prayse him in the firmament of his power.

Prayse him in his noble actes: prayse him accordinge to his excellent greatnesse.

Prayse him in the sounde of the trumpet: prayse him vpon the lute and harpe.

Prayse him in the cimbales and daunces: prayse him vpon the stringes and pipe.

Prayse him vpon the well tuned cimbals: praise him vpon the loude cimbals.

Let euery thing that hath breath: praise the lord

¶ The ende of this Boke.

Certayne Godly Prayers to be vsed for sondrye purposes.

A generall confession of sinnes to be said euerie morninge.

Almyghtye God our heauenly father I confesse and knowledge that I am a miserable and a wretched sinner, and haue manifoldewaies most grieuouslie trangressed thi most godly cõmaundementes, throughe wycked thoughtes, vngodlye lustes, sinnefull woordes and dedes and in my whole lyfe. In sinne am I borne and conceyued, and there is no goodnesse in me, inasmuche as yf thou shouldest enter into thy narrowe iudgemẽt wyth me, iudginge me accordinge vnto the same. I were neuer able to suffre or abide it, but musse nedes perysshe, and bee damned for euer. Soo litle helpe, comforte, or succour, is there eyther in me, or in any other creature. Onelye this is my comforte. (O heauenlye father) that thou dydst not spare thy onelye deare beloued son, but diddest geue him vp vnto thys moste bitter, and moste vyle and slaunderous death of the crosse for me, that he myght so pay the raunsome for my sinnes, satisfye thy iudgement still and pacifie thy wrath, reconcile me agayne vnto thee, and purchase mee thy grace and fauor, and euerlastynge lyfe. Wherfore throughe the merits of his moste bitter deathe and passyon, and throughe his innocente blondshedinge, I beseche the, O heauenly father, that thou wylt vouchsafe to be gracious

ous and mercyfull vnto me, to forgeue, and to pardon me al my synnes, to lighten my heart with thy holy spirite, to renue, confirme and strengthen me with a right and a perfect faith, and to enflame me in loue towarde thee and my neighboure, that I may hencefoorth with a willing and a glade hearte, walke as it becommeth me, in thy most godly commaundementes, and so glorify and prayse thee euerlastyng. And also that I may with a free conscience and quiet heart in al maner of temptations, afflictions or necessities, and euen in the verye pangues of death crye boldly, and merely vnto thee, and say I beleue in god the father almighty, maker of heauen and earth. And in Jesus Chryste. &c. But O Lorde God heauenly father, to comforte my self in affliction and temptation with these articles of the christen faythe, it is not in my power. For faith is thy gyfte, and forasmuch as thou wilt be prayed vnto, and called vpon for it. I come vnto thee, to pray and beseech thee, both for that, and for all my other necessities, euen as thy deare beloued sonne oure Sauioure Chryst Jesus hath him selfe taught vs. And from the very botome of my hearte. I cry and say: O our father whych arte in heauen. &c.

Praiers to be saide in the Morninge.

O Mercyfull Lorde god heauenly father, I rendre most high laudes, prayse, & thankes vnto the, that thou hast preserued me both this night, and al the time and dayes of my lyfe hetherto vnder thy protection, and hast suffred me to liue vntill this present houre. And I beseche thee har-

telye, thou wylte vouchsafe to receyue me this day, and the residue of my whole lyfe from henceforthe into thy tucion, ruling and gouerning me with thy holye spirite, that all maner of darkenes of mislebeliefe, infidelitye, & of carnall lustes and affectyons, maye be vtterly chased and dryuen out of my heart and that I maye bee iustified and saued both bodie and soule thorow a ryght and a perfecte fayth, and so walke in the lyghte of thy moste godlye truth, to thy glorye and prayse, & to the profitte and furtheraunce of my neighboure, thorow Jesus Christ our Lorde and Sauiour. Amen.

ALl possible thankes that wee are able, we render vnto thee, O Lorde Jesus Christ: for that thou haste wylled this night past to be prosperous vnto vs, & we beseech thee lykewyse to prosper al this same daye vnto vs, for thy glory, and for the healthy of our soule: & that thou whiche arte the true lyghte, not knowing any going downe, and which art the sunne eternall, geuyng life, foode and gladnes vnto all thynges: vouchesafe to shine into oure mindes, that we may not any wher stumble to fall into any sinne, but may through thy good guiding and conducting, come to the lyfe euerlastinge. Amē

O Lorde Jesus Christ, which art the true sonne of the woorlde, euermore arysinge and neuer goynge downe, whiche by thy most holesom appearinge and sighte doest bryng forthe, preserue, nourysh and refreshe all thinges, aswel that are in heauen as also that are on earth: we beseche thee mercifullye and fauourablye to shyne into our heartes, that the night and darkenes of sinnes, & the mistes of errours on euery side dryuen away thou brightli

shining

shininge wythin oure heartes, wee may al oure lyfe space go wythout any stumblyng or offence, & may decentely and semely walke (as in the day time) beynge pure and cleane from the workes of darkenes and abounding in al good workes which god hath prepared for vs to walke in: which with the father and wyth the holy ghoste, liuest and raygnest for euer and euer. Amen.

O God and Lorde Jesus Christ, thou knowest, yea and hast also taught vs how great the infirmitye and weakenesse of man is, and howe certayne a thinge it is, that it can nothing do wythout thy godly helpe. If man trust to hym selfe, it cannot be auoyded, but that he muste hedlong runne and fal into a thousande vndoynges and mischiefes: O oure father, haue thou pitye & compassion vpon the weakenes of vs thy children, be thou prest and readye to helpe vs alwayes shewyng thy mercy vpon vs and prosperyng whatsoeuer we godly go about: so that thou geuynge vs lyghte, wee maye se what thynges are truely good in dede thou encouraging vs, we maye haue an earneste desyre to the same, & thou beynge our guide, we may come where to obtayne them: for we hauing nothyng but mistrust in our selues, doe yelde and commit our selues ful and whole vnto thee alone, which workest al thinges in all creatures to thy honoure and glorye. So be it.

A prayer agaynst temptacion.

O Lorde Jesus Christe, the only stai & fence of our mortal state, our onely hope, our only saluacion our glorie & our triūph, who in ꝑ flesh (which thou hadst for our only cause take vpō the) didst suffer thy self to be tēpted of sathā, & who only

and alone of al men didst vtterlie ouercome & vanquishe sinne, death, the worlde, the deuyl and all the kingdom of hel: and whatsoeuer thou hast so ouercomed, for our behoose it is that thou hast ouercommed it: neyther hath it ben thy wyll to haue any of thy seruauntes kepe battel or fight wyth any of the forsayd euyls, but of purpose to rewarde vs with a crown of the more glory for it, & to the intente that thou mightest likewyse ouerthrow Sathan in thy membres, as thou hadste alore done in thyne owne person, geue thou (we beseech thee) vnto vs thy soldiers (O Lió most victorious of the tribe of Juda strength agaynste the roaring Lion, whiche continually wandereth to and fro, seking whom he may deuoure. Thou beynge that same serpente, the true geuer of health & life that were nayled on high vpõ a tree, geue vnto vs thy litle selye ones, wilines against the deceitful awayting of the most subtil serpente. Thou beyng a lambe as white as snowe, the vanquisher of Sathans tyranye, geue vnto vs thy litle shepe the strength and vertue of thy spirit, that beynge in our owne selues weake and feble, and in thee, stronge and valeant, we may wythstande and ouercome al assaults of the deuyl, so that our ghostlye enemy may not glorie on vs, but beyng conquerers through the, we may geue thankes to thi mercye, wherche neuer leaueth them destitute that put theyr trust in thee: who lyuest and raygnest God for euer wythout ende.

A prayer for the obtaining of vvisedome.

Sapien. ix.

O God of our fathers, and lorde of mercie, thou that hast made al thinges with thy word, and

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ordeyned man through thy wisedome that he shold haue dominacio ouer the creature which thou hast made, that he shoulde order the worlde accordyng to equitye and ryghteousnes, & execute iudgement wyth a true hearte: geue me wisdom which is euer aboute thy seate, and put me not out from amonge thy chyldren: for I thy seruaunte & son of thi handemayde, am a feble personne, of a shorte tyme, and to young to ỹ vnderstandyng of thy iudgemente and lawes: yea, though a mā be neuer so perfect among the children of men, yet if thy wisedom be not wyth hym, he shalbe nothing worth. Oh send the wisedō out of thi holy heauens, and from the throne of thy maiestye, that she may be with me and labour with me that I maye knowe what is acceptable in thy sight for she knoweth and vnderstandeth al things and she shal conducte me right soberlye in my workes, and preserue me in her power. So shal mi workes be acceptable. Amen.

A praier against vworldlie carefulnes.

O Most deare and tender father, our defender and norysher, endue vs wyth thy grace, that we maie cast of the greate blindnesse of oure myndes, and carefulnes of worldly thinges, & may put our whole study and care in keping of thy holie lawe. And that we may labour and trauaile for oure necessities in this lyfe, lyke the byrdes of the ayre, and the lilyes of the filde, wythoute care. For thou haste promised to be carefull for vs, and haste commaunded that vpon thee we should cast al our care: whiche lyuest and raygnest, worlde withoute ende, Amen.

A praier necessarie for al persons.

O Mercifull god, I a wretched sinner reknowledge my selfe bound to kepe thy holye commaundementes, but yet vnable to perfourme theym, and to bee accepted for iuste, wythoute the ryghteousnes of Jesu Christ thy onely sonne, who hath perfectly fulfylled thy lawe, to iustifye al men that beleue and trust in hym. Therefore graunte me grace I beseech thee to bee occupyed in doynge of good workes, whyche thou commaundest in holy Scrypture, all the dayes of my lyfe to thy glory, and yet to truste onelye in thy mercye, and in chrystes merytes to be pourged from my synnes, and not in my good workes, be they neuer soo manye. Geue me grace to lone thy holye worde feruently, to searche the Scryptures dylygentlye to reade theym humblye, to vnderstande theym truelye, to lyue after theym effectuallye. Order my lyfe soo, O Lord, that it be alway acceptable vnto thee. Geue me grace not to reioyce in any thinge that displeaseth thee, but euermore to delite in those thynges that please thee, be they neuer so contrarye to my desyres. Teache me so to praye, that my peticyons maye be graciously heard of thee. Kepe me vpright amonge diuersitie of opinyons and iudgementes in the worlde, that I neuer swarue from thy trueth, taught in holye Scrypture. In prosperitie, O Lorde saue me that I waxe not proude. In aduersytie, helpe me that I neyther dyspayre nor blaspheme thy holy name, but takyng it pacyentlye, to geue the thankes, and truste to be delyuered after thy pleasure. When I happen to fall into synne thorowe frailtie, I beseche thee to worke true repentaunce in my hearte, that I may be sorye wyth

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oute desperacion, trust in thy mercye without presumption, that I may amende my lyfe, and become truely religious wythout hipocrisie, lowly in heart wythout fayning, faithful and trustye wythout deceypte, merye wythout lyghtnesse, sadde withoute mistrust, sober wythout slouthfulnes, content with myne owne, wythout couetousnes. To tel my neighboure his faultes charitablye wthout dissimulacion. To instructe my housholde in thy lawes truely. To obeye oure kinge and all gouernoures vnder him vnfaynedly. To receyue al lawes and common ordinaunces (whyche disagreeth not frome thy holye worde) obedientlye. To pay euery man that which I owe vnto him truelye. To backebite no manne, nor slaunder my neyghbour secretlye, & to abhorre all vice, louynge all goodnes earnestelye, O Lorde graunte me thus to dooe, for the glorye of thy holye name. Amen.

A praier necessarie to bee saide at al times.



Bountifull Jesu, O swete sauioure, O Chryst the sonne of God haue pitye vpon me, mercifully heare me and despise not my prayer. Thou haste created me of nothinge, thou hast redemed me frō the bondage of sinne, death and hell, neyther with golde nor siluer, but wyth thy most precious bodye once offered vpon the crosse, and thine owne bloude shed once for all for my raunsome: therefore caste me not away whom thou by thy great wisedom hast made: despise me not whō thou haste redemed with

ſuche a precious treaſure. Nor let my wyckednes deſtroye that, whyche thy goodnes hathe buylded: Nowe whiles I lyue, O Jeſu haue mercye on me, for if I dye oute of thy ſauour, it wylbe to late after warde to cal for thy mercye (whiles I haue time to repent loke vpō me with thy merciful eies, as thou dydſt vouchſafe to loke vpon Peter thyne Apoſtle, that I may bewayle my ſinful life, and obteyne thy ſauour and die therin. I reknowledge, that if thou ſhouldeſt deale with me accordynge to very iuſtice, I haue deſerued euerlaſting death. Therfore I appeale to thy highe throne of mercye truſtyng to obteyne Gods ſauour not for my merites, but for thy merites (O Jeſu) who haſte geuen thy ſelfe an acceptable ſacrifice to ỹ father to appeaſe his wrathe, and to bryngе all ſinners (truely repentinge and amending their euyll lyfe) into his ſauoure agayne. Accept me, o lorde among the number of them that ſhalbe ſaued, forgeue mee my ſinnes, geue me grace to leade a godlye and innocent lyfe, graunt me thy heauenlye wyſedome, inſpire my heart wyth fayth hope and charitie: geue me grace to bee humble in proſperitye, pacient in aduerſity, obedient to my rulers, faythfull vnto them that truſt me: dealing truly wyth all menne, to lyue chaſtely in wedlocke, to abhorre adultery, fornication and all vnclennes, to do good after my power vnto al menne, to hurt no man that thy name maye be glorified in me, during this preſente lyfe, and that I afterwarde maye obteyne euerlaſtinge lyfe thorow thy mercye: and the merytes of thy paſſion. Amen.

Certayne

Certayne praiers, taken oute of the seruice daylye vsed in the Quenes house.

ALmyghtye God the father of mercy, and god of al comforte the which onely forgeuest sinne, forgeue vnto vs oure synnes good Lorde, forgeue vnto vs oure sinnes, that by the multitude of thy mercies, they may be couered and not imputed vnto vs, and by the operacion of the holy ghost we maye haue power and strength hereafter to resiste sinne: by our sauiour and lorde Jesu Christ. Amen. Mondaie

O Lord god which despisest not a contrite hart and forgettest the sinnes and wyckednes of a sinner in what houre soeuer he doeth mourneand lamente his olde manner of lyuynge: Graunt vnto vs (O lord) true contrition of heart, that we maye vehementelye despise oure sinnefull life paste, and wholelye bee conuerted vnto thee, by our sauioure and Lorde Jesus Christe. Amen. Tuesdaie

O Merciful father by whose power & strength we maie ouercome our enemies both bodely and gostlye: Graunte vnto vs (O Lord) that according to our promise made in baptisme, we mai ouercome the chiefe enemyes of our soule, that is: the delyres of the worlde, the pleasure of the fleashe and the suggestions of the wicked spirite: and so after leade our lyues in holinesse and ryghteousnesse that we may serue thee in spirite and in trueth, and that by oure Sauioure and Lorde Jesus Christe. Amen. VVednesdaie

O Almighty

Thurſe daie. O Almyghtye and euerlaſting God, which not onelie geueſt euery good and perfite gift, but alſo encreaſeſt thoſe giftes that thou haſte geuen wee moſte humblye beſeche thee mercifull God, to encreaſe in vs the gifte of faithe, that we may truly beeleue in thee, and in thy promyſes made vnto vs and that neither by our negligences, nor infirmity of the fleſh nor by greuousnes of tẽptacion, neither by the ſubtill craftes and aſſaultes of the deuyl, we be d ryuen from faythe in the bloude of our ſauiour and Lorde Jeſu Chryſt. Amen.

Fridaie. G Raunte vnto vs O mercifull God, we moſte hartelye beſech thee, knowledge and true vnderſtandyng of thy worde, that all ignoraũce expelled we maye knowe what thy wyll and pleaſure is in all thynges, and how to doe our duetyes, and truelye to walke in our vocacion and that alſo we may expreſſe in our lyuynge thoſe thinges that we do know: that we be not onely knowers of thy word good lord but alſo be workers of the ſame: by our ſauiour and Lord Jeſus Chriſt. Amen.

Saturdai. O Almightye God which haſt prepared euerlaſtinge lyfe to al thoſe that be thy faythfull ſeruauntes: Graunt vnto vs lorde ſure hope of the life euerlaſtynge that wee beynge in this miſerable worlde maye haue ſome taſt and felyng of it in our heartes: and that not by our deſeruyng but by the merites and deſeruyng of our ſauyour and Lorde Jeſu Chryſte. Amen.

O mercifull

O Merciful God, our onely ayde, succoure and strength at all tymes, graunt vnto vs, O lord that in the tyme of prosperitye, wee be not proude. & so forget thee, but that with our whole power & strength we may cleaue vnto thee: & in the tyme of aduersitye, that we fal not to infidelitye & desperacion, but that alwayes wyth a constant fayth wee may cal for helpe vnto thee, graunt thys O lord for our aduocate sake, and sauiour Jesu Chryst. Amen.

O Almyghty & merciful lord, which geuest vnto thy elect people the holy gost, as a sure pledge of thy heauenlye kyngedome: graunte vnto vs O lorde thy holy spirite, that he may beare witnes wyth our spirite, that wee be thy children, & heyres of thy kingdome, & that by the operacion of this spirite, we may kill al carnal lustes, vnlawfull pleasurs, concupiscence, euyll affections contrarye vnto thy wyll, by our sauiour and Lorde Jesu Chryst. Amen. Sondaie.

A praier for truste in god.

The begynning of the fall of man, was trust in him selfe. The beginninge of the restorynge of man, was distrust in him selfe, and trust in GOD. O most gracious and most wise guide our sauiour Chryst, whiche doest leade them the ryght waye to immortal blessednes, which truely & vnfaygnedly trusting in thee: commit them selfe to thee: graunt vs that lyke as we be blynde & feble in dede, so we may take & repute our selues that wee presume not of our selues to se to our selues, but so far to se, that alway we may haue thee before our eyes, to folow thee beyng our gide, to be readye at thy call moost obediently: and to commit our selues wholy vnto thee that thou whych only knowest the way maiest lede vs the same waye vnto our heauenly desyres.

To

To the with the father and the holy ghost be glo-
ry for euer. Amen.

A praier for the concorde of Christes Churche.

ARyse Lorde, let thine enemies be scatered, thi haters put to flyght, the ryghteous & chrystes disciples make pleasaunt and mery, let theym syng prayses and pleasaunt songes vnto thee, lette them blow abrode thy magnifycence, let thē moste byghly aduaunce thy maiestie, let thy glory grow let the kingdome of Christ from heauē amonge the chosen be enlarged: be thou the father of the fatherlesse, the iudge of the widdowes, & the protectour of them, namely whom the world forsaketh. whose consciences be troubled, whom the world persueth for Chrystes sake, which be nedy and wrapped full of misery. In thy house O lord, let vs dwel in peace and concorde, geue vs al one heart, one mynde one true interpretation vpon thy worde. Plucke of the bandes aswell from the sconciences as from the bodies of the miserable captiues, & of thē also whyche as yet be hedged in within the lystes of death, and vnaduisedly striue against grace. How dri (lord) is the flocke of thine heritage: I prai the powre down largely the shoures of thy graces, let a more plenteous fruitfulnes chaunce, let thy people be strengthned with thy spirite: graunt vs lord thi word aboū dautly, so that there may be many preachers of thy gospell, whych may within them selues holyly conspire and agree. Let the church the spouse of christ deale large spoiles of the cōquered Sathā. Al that beleue in thee, by Christ (O Lorde God of healthe) mought lift thee vp with prayses, might renoume thee, and extol the. We be entered into the voiage

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of saluacion. Conducte vs luckelye vnto the porte, that beynge deliuered by thee from the very death, we maye escape and com to the verie life. Finishe the thinge that thou hast begon in vs, make vs to encrease from faythe to faythe, leaue vs not to oure owne wyl and choyse, for it is slipperie & ready to fal To the thunderbolts of thi word put violence, that we may geue the glory to thee alonely. Geue to thi people courage and power, to withstand sinne, and to obeye thy woorde in all thynges, O Lorde God moste glorious and excellente ouer all.

A praier against the enemies of Christes truth.

DEliuer me, O Lord from the vngodly & stiffe necked persons, for thou seeste howe in theyr heartes they ymagine mischiefe, and haue greate pleasure to picke quarelles: theyr tongues be more sharpe then any adders sting: and vnder their lips lurketh poyson of Adders. But O merciful Lorde let me not fall into theyr handes, that they handle not me after their owne lustes. Thou onely art my God, thou must heare my petious plaint: lorde that rulest all together, that art the strength and power of my defence, be thou as a sallet on my head, when soeuer the vngodlye shall assault me, neyther suffer thou not the wycked thus to prosper in theyr matters. Suffer not theyr crooked and malicious stomackes to encrease, & spitefullye reuyle thee. Loke vpon thy poore wretches cause, and ride me out of these dayly greuaunces then shall I wyth a ryghte vp heart and pleasaunte countenaunce, extolle and magnifye thy holye name, Amen.

A praier for pacience in trouble.

Howe

HOw hast thou O lord, humbled & plucked me down, I dare now vnnethes make my prayers vnto thee, for thou arte angrye wyth me, but not without my deseruyng. Certaynly I haue sinned lord, I confesse it, I will not denye it. But oh my God, pardone my trespases, release my dettes, render now thy grace agayn vnto me, stop my wouūdes for I am all to plaged and beaten: yet lord this notwythstandynge I abide patiently, & geue mine attendaūce on thee, continually waiting for relefe at thy hande, & that not wythoute fayll, for I haue receyued a token of thy fauour and grace towards me, I meane thi word of promise concerning christ who for mee was offered one the crosse for a raunsome, a sacrifice, & pryse for my sinnes: wherefore accordynge to that thy promise, defend me lord by thy ryght hand, & geue a gracyous eare to my requests for all mans stayes are but vayne. Beate downe therefore myne enemyes thyne owne selfe wyth thy power which arte my onelye ayder and protectour O Lorde God almyghtye. Amen.

A praier to be saide at nighte going to bed.

OMerciful lord God heauēly father, whether we slepe or wake, liue or die, we are alwayes thine. Wherfore I beseche thee heartely that thou wilte vouchsafe to take care and charge of me and not to suffer mee to perysshe in the woorkes of darkenes but to kindle the light of thi coūtenaunce in my hearte, that thy godly knowledge may dayly increase in me, thorow a ryght and pure fayth and that I may alwayes be founde to walke and lyue after thy wyll and pleasure: thorowe Iesus Christe our Lorde and sauiour. Amen.

A praier to be saied at the houre of death.

O Lorde

O Lorde Jesu, which art the onely helth of al me lyuing, and the euerlasting life of them which dye in faythe, I wretched sinner geue and submitte my selfe wholy vnto thy moste blessed wyll. And I beynge sure that the thing cannot perish whiche is committed vnto thy mercye, wyllingelye nowe I leaue this fraile and wycked flesh, in hope of the resurrection, whiche in better wise shall restore it to me agayne. I beseech the most merciful Lord Jesus Christe, that thou wylte by thy grace, make strong my soule agaynst al temptacion, and that thou wilt couer and defend me with the buckler of thy mercy agaynst al the assaultes of the deuyl. I se and knowledge that there is in my selfe no helpe of saluacion, but all my confidence, hope, and trust, is in thi most mercifull goodnes. I haue no merites nor good workes which I may alleage before thee: Of sinnes & euil workes (alas) I se a great heape, but through thy mercye I truste to be in the nomber of them, to whome thou wilt not impute their sinnes but take and accepte me for ryghteous and iuste, and to bee the inheritoure of euerlasting lyfe. Thou merciful lorde werte borne for mi sake, thou didst suffer hunger and thirste for my sake, thou didst preache and teach, thou didst pray and fast for my sake, thou diddest all good woorkes and deedes for my sake, thou sufferedst most greuous paynes & torments for my sake. And fynallye, thou gauelle thy most precyous bodye to dye, and thy bloude to be shed on the crosse for my sake. Nowe moste merciful sauioure, let all thes. thynges profite me, whyche thou freely hast geuen me, that haste geuen thy selfe for mee. Lette thy bloude clense and washe awai the spottes and foul-

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nes of my sinnes. Let thy ryghteousnes hyde and couer my vnryghteousnes. Let the merytes of thy passion and bloud, be the satisfaction for mi sinnes. Geue me lord thy grace, that my fayth and saluacion in thi bloude wauer not in me, but euer be firme and constante, that the hope of thy mercye, and life euerlasting, neuer decaye in me, that charitie waxe not coulde in me: finallye, that the weaknes of my fleash bee not ouercome with the feeare of deathe. Graunt me merciful sauiour, that when death hath shut vp the eyes of my body, yet that the eyes of my soule may still behold and loke vpon thee: that whē death hathe taken awaye the vse of my tongue and speach, yet that my heart may cry and say vnto thee. (in manus tuas domine commendo spiritum meum.) that is to saye: O Lorde, into thy handes I geue and commit my soule. (Domine Iesu accipe spiritum meum) Lord Iesu receyue my soule vnto thee.

Amen.

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